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Smith cites responsibility at Sunday School week

Story and photos by Tim Nicholas

Vince Smith told more than 200 participants in the fourth of four Sunday School Leadership Conferences at Gulfshore about hearing of a boy who hadn't been in Sunday School for months. The teacher was getting ready to drop him from the roll.

Smith, now pastor of 15th Avenue Baptist Church, Meridian, went to see the boy. The boy's grandmother answered the door. "We buried his mother today," she told Smith, and it all fell into place. The boy's erratic attendance had been because of his staying with the grandmother when the mother was in the hospital. Smith told the group at Gulfshore, "If you can drop them (from the Sunday School roll) you can forget them, then they don't haunt you," said Smith.

Smith preached three messages to the group at Gulfshore which was receiving leadership training for Sunday School work. Each message of Smith related to their Sunday School leadership responsibilities.

Smith said that there are three areas of importance in being a good

Sunday School leader: caring and loving, teaching and witnessing, and outreach.

He said that being a Sunday School teacher is "far more than opening the Bible." He added a person shouldn't take the job "if you're not willing for your phone to ring at deep dark hours . . . (with children) if you can't stoop down and look at them eye to eye . . . (with preschoolers) if you think the work is just changing wet diapers . . ."

Smith said that "Our people are biblically illiterate." He said that using the Bible as the basic text. Smith said it is a believable book that tells of the "weaknesses of people who are just like me," it's infallible and inerrant, God-breathed, and "a personal letter to you from God."

Smith noted that the responsibility is to reach out to people but not being discouraged by the response. In visitation, "people assume that folks know where the church is and that they'll come if they want to." That is not true, said Smith.



Randy and Lynda Oswald, and their daughters Jennifer, 11, and Jill, 8, were among more than 200 who attended the last of four sessions of Sunday School Leadership Training at Gulfshore this summer. He is a Sunday School director and she a teacher at First Church, Vicksburg.



Howard and Alberta Brewer of First Church, Madison, talk with Vince Smith, pastor of 15th Avenue Church, Meridian. Smith was the Bible study leader during Sunday School week, speaking on the responsibilities of a Sunday School leader.



Deborah and Huey Dedmon take a watermelon break during Sunday School Week at Gulfshore. Watermelon was a late night snack for participants. He is youth minister at McLaurin Heights Church, Pearl, she an outreach leader for adults.

SBC gifts hit \$10 million for second time

NASHVILLE, Tenn. (BP)—The second \$10 million month in Cooperative Program history has boosted the national unified budget of the Southern Baptist Convention to \$90.6 million after 10 months of the fiscal year.

July receipts for the worldwide mission and educational programs of the SBC were \$10,030,979, the second highest one-month figure in the 59 year history of the Cooperative Program. Last January's mark of \$10,233,923 is the leader.

The July 1984 figures represent an 83 percent increase in five years. July 1979 contributions were \$5,503.55.

The 38 Southern Baptist state conventions which voluntarily support the national programs have pushed the Cooperative Program to four of its five highest months since January. March (\$9.621 million) is the third highest month and June (\$9.444 million) is fifth. January 1983 (\$9.541) is fourth.

After 10 months of the 1983-84 fiscal year, the national Cooperative Program is 6.29 percent (\$5,664,372 million) ahead of the same period in 1982-83. Even though the figures are well head of the present inflation rate income is likely to fall short of budget income.

In order to underwrite the 1983-84 budget of \$114.5 million, contributions would have to average more than \$11.8 million in August and September, the final months of the fiscal year.

The mission boards of the Southern Baptist Convention stand to lose the most since the vast majority of Cooperative Program contributions are budgeted to them.

Oxford study to focus on South's religion

A conference on "Religion in the South" will be held at the University of Mississippi Oct. 3-5, in Oxford.

Historians and other scholars will present papers exploring the South's dominant evangelical Protestant tradition; the black religious tradition; the experiences of Catholics, Jews, and Protestant sectarians; the role of churches in society; and the relationship between religion and politics in the region.

The opening session will be at 8 p.m. Oct. 3.



Eileen Burge, of Grace Memorial Church, Gulfport, pins a cloak on Cliff Barker of Flora Church, Flora. She was a teacher with the children's program at Gulfshore Sunday School Week, he was portraying "Disciple No. 2" in an enactment of "The Woman at the Well."

Editorials by don mcgregor

State missions needs real

Missions provide the drumbeat by which Southern Baptists march. Missions is the reason that Baptists decided to structure ways of working in an organized method on a cooperative basis. Through cooperation the churches are better able to finance and to provide the manpower necessary to carry on missions programs that we feel are mandated.

This is true on an international and national basis, and it is just as true on a statewide basis.

Sept. 9 to 12 is the 1984 season of prayer for state missions. The season of prayer for a missions concept brings into conjunction the reason for being for Southern Baptists and the way Southern Baptists find strength and direction for accomplishing their tasks. Without the time of prayer there is no reason to even attempt to carry out a missions program. Prayer is not to be viewed as a good luck operation to be tacked onto a concept because it is expected. It is the means of finding a direction and of being empowered to act.

The time of prayer, then, is a way of being led by God to carry out the mandate established in the New Testament to carry the gospel into all the world. It stands to reason, of course, that if the Lord was going to put into action a plan of redemption, he would be interested in the fact that it was to be carried out and would provide strength and direction for doing it. Therefore, to be successful in missions tasks the time of prayer is necessary. And then it goes without saying, the proper attitude and exercise of prayer will guarantee the success of the missions endeavors.

It also goes without saying that it takes money to support missions endeavors. In Mississippi the offering that is promoted to finance the state missions work is called the Margaret Lackey Offering. Just about everything that goes on beyond the local

church in Mississippi could be tied in to state missions, including those projects that are sponsored by associations. There are specific projects however, that are to be financed through the state missions offering. They are the subjects of the emphasis during the Season of Prayer for State Missions and the accompanying Margaret Lackey Offering for State Missions.

The three major items in the offering goal of \$465,000 are new missions, Central Hills Baptist Retreat, and Camp Garaywa.

A \$120,000 item in the state missions offering will go to fund new missions. This enables the state convention, working in concert with the associations, to provide sites for new churches in the path of population growths. The \$116,000 for Central Hills will be used to provide missionary education and inspiration for the Lord's work in all of its aspects

for boys in RA camping programs. At Camp Garaywa the same will be true for girls in the GAs and Acteens programs as well as a number of programs for adults.

Then there is \$35,000 for disaster relief as was witnessed following the tornado at Water Valley earlier this year. There is \$20,000 for an equipping ministry at Parchman penitentiary in a witnessing effort to the staff and the inmates there. And church building aid calls for \$30,000 in the offering.

All of these are worthwhile items. The state missions offering budget does not call for offerings as large as are given by Mississippians for the Lottie Moon offering for foreign missions and the Annie Armstrong offering for home missions, but the needs are every bit as real. We must support state missions with as much zeal as we do our other worldwide and national missions endeavors.



Guest opinion . . .

A Baptist rationale of Christian education

By Joe H. Tuten

Commencement address, Mississippi College, May 19, 1984.

(Third of three parts)

The divine mission

The rationale of Christian higher education for Baptist people is found in the divine mission of the Church.

The Southern Baptist Convention was organized at a meeting held in the First Baptist Church of Augusta, Georgia, in 1845. One of the forces which led to the formation of this separate convention of Baptist churches was a deep and growing concern on the part of members of churches for personal involvement in spreading the Gospel to all nations. That concern has remained alive among Southern Baptist people. We continue to view the Great Commission very seriously. Jesus said, "Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even into the end of the world" (Matthew 28:19-20). That, Baptists believe, is the divine mission of the church.

But how does this divine mission become the rationale, or reason, for Christian higher education? What does it have to do with Mississippi College? And what does it have to do with the 1,900 Baptist churches in Mississippi giving \$1,707,842 this year in direct support of Mississippi College? And what does it have to do with 600,000 individual Baptists giving their tithes and offerings each Lord's Day to provide approximately one-eighth of the cost of the degree which will be awarded you today? Well, it all fits together because it all

represents a real cause, a divine cause, in your life and the lives of thousands of others much like you.

Let me attempt some explanation, and please accept these statements as the mere facts that they are and not as boasting.

There are more than 14 million Southern Baptists. We are the largest evangelical denomination in America, and we are growing. These 14 million people worship in 37 thousand separate and completely autonomous Baptist churches. Not any one of these churches exercise any authority or direction over another one. They work together in a completely voluntary manner primarily to aid each other in fulfilling the divine mission of their own church. In this voluntary way of working together (we call it cooperation) they support 53 senior Baptist colleges like Mississippi College. Three are in this state. They maintain six graduate schools for church vocational workers, which are called theological seminaries. Three of the five largest theological seminaries in the world are owned and operated by the Southern Baptist Convention. Over 10 thousand students are enrolled in these six Baptist seminaries, and this is true at a time when the largest religious denomination in America is using billboards to recruit persons for the clergy. The Sunday School Board of the Southern Baptist Convention is the largest religious publishing house in the world, publishing over 80 million separate pieces of literature each year for use in the 37 thousand separate churches. They publish the entire Bible, and they publish religious picture and scripture verses for babies in cribs. Observe how clearly all of this is related to Christian

education: Sunday School classes in local churches, colleges, seminaries, publishing houses. Educated minds are essential in all.

Ten years ago Southern Baptists launched what is called Bold Mission Thrust. The objective, if considered thoughtfully, overwhelms one's mind. The objective is to proclaim the Gospel throughout the world to such an extent that by the year 2000 every person on the face of the earth will have heard enough of the Gospel to be able to make some kind of personal response to Jesus Christ the Son of God.

The Southern Baptist Convention has launched a new nationwide television network that will bring programs of Christian values and direct Gospel preaching and teaching to the families of the nation for 16 hours each day. The technology is at hand to expand this Christian telecasting to other countries throughout the world. Hope and reality are rapidly being infused into this staggering objective and consuming challenge of Bold Mission Thrust. We expect to have five thousand missionaries in foreign fields by the year 2000. Some of you 1984 graduates will be among them. And the Baptist churches of this state and Mississippi College will have assisted you in what Maria von Trapp said is the most important thing in life, "to find the will of God, and go and do it."

Yes, Baptists see the divine mission as the rationale for Christian higher education. However, they have not yet fully grasped that one cannot go and tell others about Christ in their native tongue without education; or that one cannot translate the Holy Scripture into other languages without education; or that without education one cannot write Bible

commentaries, as Dr. Glenn Morris presently is writing for the Christians of Thailand; or that one cannot operate a Christian publishing house or produce television programs which uphold Christian values without education; or that one cannot serve God in any field to his greatest potential without education. Christian higher education is essential to any effective, ongoing fulfillment of the Great Commission, the very divine mission of the Church.

A mutual dependence

I have spoken of a three-fold rationale among Baptist people for genuinely Christian higher education: (1) the awesome and glorious fact of God's self-revelation to man, (2) the basic Baptist tenet of the competency of every soul before God, and (3) the divine mission of the church to share the whole evangelical and didactic Gospel with all people of the world. These three elements are selective rather than comprehensive.

I shall attempt to bring these comments into better focus by exploring briefly the interdependence of Baptist churches and Baptist colleges here in Mississippi.

What moral and ethical interests and obligations do these Baptist churches have in these Baptist colleges? Can these separate churches be what God wants them to be and do what God wants them to do here in Mississippi and in their mission to the world without these Baptist Colleges? Does any one of these churches have any reason to exist apart from a commitment to the divine mission?

Conversely, what moral and ethical interests and obligations do these Baptist colleges have in these Baptist churches? (Continued on Page 4)

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Giving to be theme for state convention

The 1984 annual sessions Mississippi Baptist Convention will take place Nov. 12-14 at First Baptist Church, Jackson. Theme of the annual business and inspiration meeting for messengers from the newly 2,000 Mississippi Baptist Convention-related churches will be "Tell the World Through Giving." A sub-



Pickering Henderson theme will be "Planned Growth in Giving," a campaign to inspire people to raise their percentages of giving to the church.

Charles Pickering, a lay member of First Church, Laurel, is president. He will be presenting the presidential address during the first session of the convention. Pickering is eligible for a second one term as president.

Gene Henderson, pastor of First Church, Greenville, will preach the convention sermon on Tuesday evening.

There will be two Bible Treasure speakers. These messages are short devotional items given during each session for the past several years. The first three will be by D. L. Lowrie, pastor of First Church, Lubbock, Tex. The second three will be by Grady Cothen, recently retired president of the Baptist Sunday School Board.

T. T. Crabtree, chairman of the SBC National Task Force on Planned Growth in Giving, will make a special presentation during the Monday evening session.

Other major speakers include Frank Pollard, president of Golden Gate Seminary, Mill Valley, Calif.;

Winfred Moore, pastor of First Church, Amarillo, Tex.; and Bill O'Brien, vice president of the Foreign Mission Board.

Interspersed during the sessions will be a number of special music programs with music leadership from across the convention. And the various agencies of the convention will be giving their annual reports. On Monday evening there will be a special report from the Mississippi Baptist Convention Board, Earl Kelly, executive secretary-treasurer.

The Mississippi Baptist Convention begins at 1:20 p.m., Monday, Nov. 12 and concludes at 11:40 a.m., Wednesday, Nov. 14.

And on Tuesday afternoon two committees will be making reports: the endowment study committee and the pastors' conference committee. A study is being done to consider the possibility of an endowment campaign for the Baptist colleges in the state and the Baptist Children's Village. And another committee has been studying the possibility of organizing a pastors' conference.

Former Mississippian is Long Island DOM

Joe Causey is new director of missions for Long Island Baptist Association in New York. He and his wife Charlotte, were named missionaries to that post by the Home Mission Board. He was interim pastor of First Southern Baptist Church, Canoga Park, Calif., prior to appointment. From 1976 to January 1984 he was minister to singles and senior adults at North Phoenix Baptist Church, Phoenix, Ariz.

A graduate of Mississippi College and Southern Seminary, he was also pastor of churches in Amory, Tupelo, and Canton, Miss.

The Baptist Record

Staffers named for three MBCB positions

The Mississippi Baptist Convention Board Tuesday approved three personnel changes on the board staff.

Julius Thompson, consultant in the Stewardship and Cooperative Prog-



Michel

Huff

ram Promotion Department, was elected as director-elect of the Church Administration/Pastoral Ministries Department effective, Nov. 1. He is replacing Leon Emery, who is retiring at the end of the year. At that time, Thompson will become director of the department.

Named to fill the position that Thompson had occupied was David Michel, pastor of Prentiss Baptist Church, Prentiss. John Alexander is department director.

And Raymon E. Huff will become the new building superintendent for the Baptist Building in Jackson. Huff is presently superintending a construction job in Lexington. He replaces Clyde Williams, who is retiring as building superintendent.

Thompson, 52, a native of Morton, has worked in the stewardship department since 1981. Prior to that he was pastor of Ridgecrest Church, Jackson.

Other pastorates include First Church, Rockville, Md., 1971-74; Dalewood Church, Nashville, 1961-71; Hollywood Church, Memphis, 1957-61; Bouie Street Church, Hattiesburg, 1955-57. Student pastorates included Beulah, Polkville; Sardis, Polkville; Groveton, Morton; and Pleasant Grove, and Winn, both in Jackson, Ala.

Thompson attended Clarke College

and is a graduate of Mississippi College. He earned a bachelor of divinity degree from New Orleans Seminary.

Thompson and his wife Carolyn have two children.

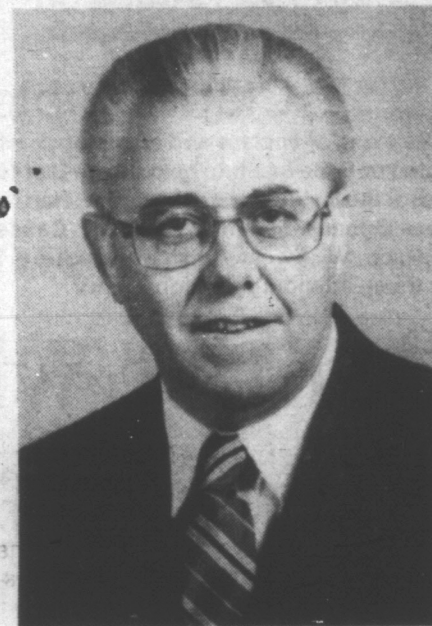
Thompson has been president of the state mission board for the Baptist Convention of Maryland, was the chairman of the credentials committee for the 1968 Southern Baptist Convention, and was recording secretary of the Baptist Sunday School Board.

David Michel, 34, has been pastor at Prentiss since 1976. Prior to that he was pastor of LaJunta Church, Azle, Tex., 1972-76; he was minister of outreach at Rosen Heights Church, Ft. Worth, Tex., 1971-72; and was minister of youth at First Church, Brookhaven, the summers of 1970 and 1971.

A native of Miami, Fla., he is a graduate of Mississippi State University and earned the master of divinity and doctor of ministry degrees from Southwestern Seminary.

He and his wife Marilyn have two children at home.

Raymon Huff, 48, is a graduate of Hinds Junior College and earned a bachelor's degree from Northeast Louisiana State College. He has been a millwork estimator, and worked from 1979-83 running the Mississippi state Capitol renovation Site office. He has been a design draftsman and has worked in various construction



Thompson

projects.

Huff is a Presbyterian deacon, his wife, Nancy, is an employee of Mississippi Baptist Medical Center.

One other personnel matter involved inviting Clifton Perkins to continue serving as Church Minister Relations Department director until Oct. 31, 1985. When a managerial employee of the convention board reaches retirement age, he or she may be invited to continue working an additional year, for up to three years total.

State missions offering gains great over 81 years

By Marjean Patterson
director, Mississippi WMU

It has been 81 years since the beginning of a special day to be observed annually in the interest of state missions. Minutes of the 1903 state WMU Convention suggested that "The purpose should be to do for our state missions what our Christmas offerings do for China, and our week of self-denial for home missions."

Margaret Lackey already was involved in state WMU work in Mississippi. She saw the gifts to the first state missions offering amount to \$294.38. This trained teacher became the first salaried worker of Mississippi WMU in 1912.

Beginning in 1917, Miss Lackey led to the effort to have a Week of Prayer for State Missions. Now we observe the Season of Prayer for State Missions Sunday through Wednesday of the second week of September.

From a first-time state missions offering of \$294.38, Mississippi Baptists are facing the challenging goal

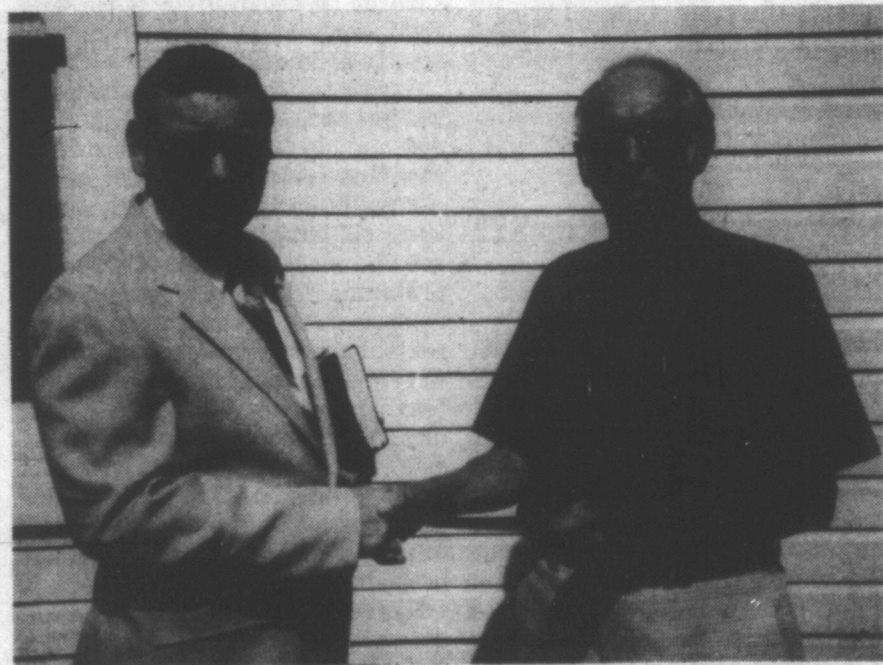
of \$465,000 in 1984.

Wouldn't Margaret Lackey be surprised to know that so much money now is given by so many Mississippi Baptists to help meet so many needs right here in our state?

Wouldn't she be pleased to be able to see Central Hills and Camp Garaywa, to know of the ministry of our Disaster Relief Unit, and to visit churches which have been aided financially through the offering which bears her name?

Yes, I believe Margaret Lackey would be extremely happy with the allocations list and the amount of money which will be provided by concerned Mississippi Baptists to meet needs in our state.

Miss Lackey was our first state WMU director; I am only the fourth woman so honored. While I won't be at all surprised by the generous response to the 1984 Margaret Lackey State Missions Offering, I'll be mighty pleased and thankful!



State missions funds at work

Roy Forshea, left, pastor of Oak Hill Church in Union County Association, receives a check for \$1,100 from Hugh Morris, Mississippi Baptist Convention Board member from Union County. The money helped to pay for a new floor and remodeling of the church. The money came from state mission offering funds.

Bookstore closes one day for moving

The Baptist Book Store in Jackson will be closed on Saturday Sept. 1 to begin its move to its location from downtown to Westland Plaza.

Charles McGlocklin, manager, said the store will reopen after Labor Day on Tuesday, Sept. 4, at 9:30 a.m. Store hours for the present will be 9:30 a.m. to 5 p.m.

A grand opening will be the first week in October. The date will be announced later, said McGlocklin.



Clarke Bible Institute

Relaxing after class and at the lunch table are pastors who attended the Summer Bible Institute held on the Clarke College campus Aug. 6-8. Leaders for the Institute were George W. Harrison, professor of Old Testament at New Orleans Seminary and Bill Causey, pastor of Parkway Church, Jackson, MS. Twenty-four churches from 15 associations were represented by those attending the conference.

Baptist witness shifts at fair

NEW ORLEANS (BP)—Baptists in New Orleans are adjusting their witnessing game plan for the second half of the Louisiana World Exposition as summer missionaries return home and local churches become more active.

Baptists have focused on a ministry in the Vieux Carre and at campgrounds using performers and personal witnessing rather than formal programs on the fairgrounds.

"These ministries will continue but with more local participation rather than the summer missionary groups," Jimmie Knox, director of Baptist Exposition Ministries said.

Statistics for the first half of the fair show more than the 66,000 persons have been contacted by the volunteers with 38 documented professions of faith.

Caroline Veno, director of campground programs, said approximately 25 different mission groups have worked in 17 campgrounds, 10 in Louisiana and seven in Mississippi. Programs have included sing-alongs, puppets, Backyard Bible Clubs and Big A Clubs. Worship services have been held on Sunday, she said.

"We have had approximately 2,300 campers attend performances with eight decisions recorded," Veno said.

Five Baptist churches have cooperated on a rotating basis to lead worship services at the St. Bernard State Park near the Chalmette Battle Grounds, for example, she said.

Baptist volunteers expressed appreciation for an opportunity to witness. In Waveland, Miss., volunteers ended the summer by saying, "When we started giving out free snowcones we had a captive audience of more than 150 to see our puppet show." And campers responded with "We didn't know Baptists did good things like this."

Even a camp manager, who had been hostile toward mission groups performing at his place, attended the

final presentation and "liked it."

But some of the summer missionaries felt the pressure.

David Stewart, who coordinated schedules of the summer missionaries in the Vieux Carre, said, "Sometimes they were tired and days were hot and dusty. And they did not always feel like going on the streets. But they did. Of course with day after day on the streets they remarked that the French Quarter smelled the same . . . food and garbage, food and garbage, a reference to the numerous restaurants in the area.

But they developed relationships with the street people, those who live and work in the Vieux Carre. Many of the locals responded to the Baptist young people after they came to know them. "Baptists are nice people to be around," they said.

A few of the visiting Baptist groups were able to perform on the Fair site, mainly at the jazz and gospel music pavillion. Mostly the Baptist programs were in Jackson Square, on Bourbon and Royal streets and in campgrounds.

Stewart noted more than five other religious groups were in Vieux Carre, including Assemblies of God and Moonies.

"No other group had the performing groups that we had," Stewart said. And "Baptists were complimented for keeping the area clean of discarded brochures, although few were thrown down."

Knox said the experience has demonstrated a permanent ministry is a possibility in the French Quarter with entertainment groups and other programs at the campgrounds.

Four brochures were prepared by the Southern Baptist Home Mission Board especially for the Fair. One was titled "The French Quarter's Best Surprise." Inside a description about the Quarter is followed by an invitation to know about "meeting Jesus."

Christian education rationale

(Continued from Page 2)

tist churches? Are these colleges in reality an element of God's redemptive work in the earth? Considering the tremendous expansion of secular higher education in this country, especially since passage of the Land Grant Act in 1862, does any one of these Baptist colleges have any reason to exist apart from a meaningful relationship with these churches and an active involvement in the divine mission of these churches?

It is obvious from what I have said earlier that I think we Baptist people have been untrue to the character of our own beliefs and have defaulted in our moral obligation to the children and youth of this state by failing to lead the way politically in providing better education for all the people of Mississippi. If we are not able to provide the resources for better education, that is one thing. If we are too selfish to provide the resources, that is a mistake because it is shortsighted. If we are unwilling to provide the resources because of racial prejudice, that is wrong because it is sinful.

There is undeniable mutual dependence between Baptist churches and Baptist colleges. The success of each, as God measures success, is dependent upon the success of the other. Our churches can be stronger instruments in the fulfillment of their

divine mission when our colleges become stronger in their Christian purpose. Our colleges, at the same time, can be stronger in the fulfillment of their Christian purpose when our churches become stronger in the commitment to God's whole mission.

What can these 1,900 Baptist churches do that will strengthen these three Baptist colleges?

They can encourage their young people to attend one of these Baptist colleges. There often is something wonderful that comes back to a family who gives its sons and daughters to a Christ-centered educational venture like four years at a Baptist college.

These churches can give their prayers. So many of tomorrow's missionaries and tomorrow's church leaders are right here on our Baptist college campuses. They need our prayers. Their teachers need our prayers. These three fine deacons who serve as Presidents need our prayers.

These churches, and especially the pastors of these churches, can give their influence and positive support to these Baptist colleges. I love my pastor brethren, but it troubles me when I hear a pastor speak negatively about a Baptist college. I just do not believe we ought to "forget the rock from which we were hewn." I am proud of my alma mater. I think Furman University is one of the best

Christian schools in the Southeast. I think President John E. Johns is one of the finest college presidents in the whole country. He was a superb young man as a college student. He always has lived by the highest principles of Christian integrity. It is no wonder that he has become an outstanding president of a Baptist college.

I hope each of you who is graduating today will consistently show an unapologetic pride in Mississippi College. You, too, are graduating from an excellent school with a high academic ranking and deep Christian roots. Your degree from this school will be respected wherever you go. You, too, have a great president whose devotion to God, commitment to missions and integrity are recognized by all who know him. Speak well of your alma mater. After spending four years here, Mississippi College will forever be a part of you and you a part of it.

These churches, and their pastors, can enthusiastically lead the way in carrying to a successful conclusion the action last November of the Mississippi Baptist Convention in approving a major unified endowment campaign for these three Baptist Colleges and the Baptist Children's Village. A recent study shows that 53 Baptist colleges across the nation have endowment funds that average \$4,122 per student. Our three Colleges here in Mississippi have endowment fund of only \$881 per student.

The 1,900 Baptist churches in Mississippi will give more than 3 1/2 million dollars to these three Baptist colleges in 1984. That is a remarkable support and an unquestionable evidence of a strong Baptist rationale for Christian higher education. But it is not enough. Tuition at our Baptist colleges, as you know, continues to go up. The most logical and perhaps only way to slow the rising costs of education at our Baptist Colleges is to build sizable endowment funds. The fastest way for Mississippi Baptists to double their support of these Christian colleges is to build an endowment fund of 40 million dollars. We shall do so because our purpose is right, our reasons are clear and our resolve is unyielding.

Graduates, the world in which you will live and work, rear your children and worship God, is a world with severe and critical needs. The needs will not be easily met, and the problems will not easily go away. There are entrenched needs and stubborn problems like pornography and homosexuality, child abuse and parent abuse, abortion and nuclear war, hunger and illiteracy. Shall we leave these needs and problems alone? Shall we pass by on the other side?

The world perceives you as an educated person. You have the tools to go forth and do your handiwork on the problems and needs of mankind.

Someone in the house must set the alarm. I suggest that you set the alarm and heed its ring.

Joe H. Tuten is pastor of Calvary Church, Jackson, and chairman of the Mississippi Baptist Education Commission.

10,000 Russian Bibles to be printed, shipped

COPENHAGEN/STUTTGART (BP)—The European Baptist Federation and the United Bible Societies have announced plans to print and ship 10,000 Russian-language Bibles to the All-Union Council of Evangelical Christians-Baptists in the USSR.

A request cabled to the Copenhagen offices of the federation July 3 and signed by Andrei Klimenko, president of the Soviet council, and General Secretary Alexei Bichkov asked "immediate assistance" in forwarding the Bibles to the denomination's Moscow headquarters. The Bibles may carry the council's sanction on the title page, the cable stated.

EBF General Secretary Knud Wuempelmann said he is glad to announce "this good news as soon as possible."

"Within 15 minutes after receiving this telegram I was able to answer that the United Bible Societies will immediately start production of the 10,000 Bibles requested," Wuempelmann said.

A previous shipment of 25,000 Bibles was sent to the All-Union Council a few years ago through a joint effort of Baptists and the Bible society.

Knox said after giving one of the tracts to a man walking past, the man wheeled around and came back. "I didn't know what he wanted but he said, 'I don't need this.' And I said, 'Does this mean you already know Christ as your personal saviour?' And he said, 'Yes.'"

"Then he said, 'I'm not a Baptist but I sure am glad you're here. Can I have some brochures to take to friends?'"

The Louisiana World Exposition is scheduled to continue through the second week of November.

One fearless pen is worth more to a people than a great army. — J. B. Gambrell

A revival from heaven is the most irresistible force among the sons of men. — J. B. Gambrell

Film premieres in Zimbabwe

HARARE, Zimbabwe—A Baptist film, "A Design for Hope," premiered on Zimbabwe television during prime time this spring, an unusual feat for a religious program.

The documentary on Baptists' People Who Care relief project in Zimbabwe's Gokwe region made urban residents aware of the plight of countrymen in drought-stricken rural areas, said Job Johnera, head of television services for Zimbabwe Television.

The Southern Baptist Foreign Mission Board made the film in cooperation with Baptist Communications Centre, whose director, Steve Evans, then offered it to ZTV for showing.

Home Mission Board studies typical Southern Baptist church

By Michael Tutterow

ATLANTA (BP)—The typical 1983 Southern Baptist church had 237 total members, an enrollment of 116 people in Sunday school (average weekly attendance of 65), and six baptisms according to a recently published report by researchers at the Southern Baptist Home Mission Board.

Phillip B. Jones, director of the HMB's planning and services research department, and Julie McKelvie, research assistant/programer analyst, painted the picture of the typical SBC church from statistics from the denomination's Uniform Church Letter.

Jones used median or the mid-point statistics instead of averages in computing the typical SBC church, and said using a median statistic is more representative than using an average.

"The 'average' size church has a total of 388 members," explained Jones. "The problem with using the average or mean as a descriptive statistic is a few extremely large churches can force the average to the abnormally high and not really representative of the majority of Southern Baptist churches."

"The median represents the middle point of a group of numbers," he added. "For example, when considering church size, the median is the mid-point where half the churches have a larger membership and half have a smaller membership."

The median size SBC church has 237 total members, which means "half of the churches have a membership larger than 237 and half a smaller membership," he said. He added his research revealed 70 percent of SBC churches fall below the average total of 388 members, further emphasizing average statistics can be misleading.

Based on data from 35,422 SBC churches reporting on the 1983 Uniform Church Letter, Jones noted the following characteristics of the "typical" SBC church:

(1) Total Members—237; (2) Resident Members—171; (3) Baptisms—6; (4) Age of Church—62 years; (5) Sunday School Enrollment—116; (6) Average Weekly Sunday School Attendance—65; (7) Church Training

Enrollment—31.

(8) WMU Enrollment—19; (9) Brotherhood Enrollment—4; (10) Total Receipts—\$39,515; (11) Tithes and Offering—\$39,445; (12) Undesignated Gifts—\$33,005; (13) Designated Gifts—\$3,864; (14) Total Local Expenditures—\$31,395; (15) Total Mission Expenditures—\$5,000.

(16) Cooperative Program—\$2,198; (17) Percent of Undesignated Gifts to the Cooperative Program—7.5 percent; (18) Associational Missions Gifts—\$720; (19) Percent of Undesignated Gifts to the Association—2.1 percent, and (20) Annie Armstrong Easter offering—\$213.

The typical SBC church had 2.9 baptisms per 100 resident members and pastoral tenure for the typical church runs between two and three years.

Jones added 9,246 churches did not contribute to the Annie Armstrong offering for home missions support and 5,318 churches reported no baptisms during 1983.

"We're holding up super churches as models for our Convention. However, they are not representative of the typical Southern Baptist church," said Jones, who noted 90 percent of Southern Baptist churches have fewer than 620 resident members.

"When we program for churches with a staff of six persons and a \$1 million budget, we're not being realistic of what a true SBC church is like," said Jones. "We need to take into consideration the typical church may be limited in its resources, both in terms of people and finances. The typical church may not be capable of implementing all the programs available to Southern Baptist churches."

"Furthermore," he added, "when denominational personnel design programs, they should keep in mind the true picture of a Southern Baptist Church. They have to be realistic in their expectations as to what programs can be implemented and what issues can be addressed."

(Michael Tutterow writes for the Home Mission Board.)

Thursday, August 30, 1984

BAPTIST RECORD PAGE 5



Maurice Flowers (right) is named outstanding associational missionary leader in a rural-urban association. Quentin Lockwood, Home Mission Board Rural-Urban missions department director (left) presents the honor to Flowers and his wife, Mildred. Flowers is director of missions in Jones Association.

Maurice Flowers named outstanding missionary

Jones County Baptist Association's director of missions, Maurice Flowers, has been named the 1984 outstanding missionary leader in a rural-urban association in the East.

The Home Missions Board's associational missions division honored him during the recent Home Missions Week at Ridgecrest Conference Center in North Carolina.

Flowers, who lives in Laurel, is a native of Jackson. He formerly served Bolivar Association as director of missions and has also been pastor of churches in Mississippi.

Flowers was ordained by Bethesda

Church, Hinds County in 1951. He is a graduate of Hinds Junior College, Mississippi College, and New Orleans Seminary. He has led Sunday School enlargement campaigns in Wyoming, Montana, Mississippi and Louisiana, and has led WIN Schools in Mississippi, Louisiana, and Uruguay.

Under his leadership since 1969, the Jones Association has begun prison, police, nursing home and hospital chaplaincy ministries.

Mrs. Flowers, the former Mildred Packer, is secretary for Jones County Association, and her husband stated that she is very much a part of his ministry. The couple have three children, Curtis, Suzanne and Victor.

Marriage Retreat Sept. 28 Conservative Baptist group appoints 39

Marriage Enrichment Retreat with the theme "Making Good Marriages Better." The event will be held at Lake Tiak-O'Khata near Louisville and will be led by George and Margaret Lee of Columbia, Mississippi.

The Lees are certified leaders of the Baptist Marriage Enrichment Program and have led marriage enrichment retreats throughout Mississippi and across the South. He is director of missions for Marion, Lawrence and Walthall Counties.

The retreat is designed to assist married couples in building better marriages and to examine various aspects of a stable Christian marriage and to work to improve those areas of the marriage that need personal attention. The retreat is planned to begin with supper on Friday evening, Sept. 28, and conclude with lunch on Sunday.

A special group rate will apply at Tiak-O'Khata for this event and will be \$32.78 per person per day. This includes six meals and lodging and will be paid directly to Lake Tiak-O'Khata. In addition, there is a non-refundable reservation fee of \$30 per

couple. This should be made payable to the Christian Action Commission and mailed in time to be received by September 4th.

Additional information may be secured by contacting Paul Griffin Jones, II, executive director-treasurer, Christian Action Commission, Mississippi Baptist Convention, Box 530, Jackson, Miss. 39205, or by calling 968-3800.

Lake Tiak-O'Khata is located two miles southwest of Louisville, off Highway 14.

Brotherhood meets begin Sept. 10

A series of nine area Brotherhood leadership training conferences are set for Sept. 10, 11, and 13 in nine locations throughout the state.

These sessions are designed to provide Brotherhood leader training to Baptist laymen, Brotherhood age level leadership, pastors, and other church staffers, and directors of missions.

At each conference there will be special sessions for Brotherhood di-

rectors, Baptist Men's officers, Royal Ambassador leadership, lay renewal, and prison ministry. Each conference will take place from 7-9 p.m. in the respective cities. The meetings on Sept. 10 will be at First Baptist Churches of Senatobia and New Albany, and at Immanuel Church, Greenwood.

The Sept. 11 meetings will be at First Baptist Churches of West Point and Pearl, and at Highland Church, Meridian.

And the Sept. 13 meetings will be at First Baptist Churches of Ocean Springs and Brookhaven, and at Temple Church, Hattiesburg.

These training meetings are sponsored by the Mississippi Baptist Convention Board's Brotherhood Department.

James Barber, HMB staffer, dies in San Francisco

SAN FRANCISCO (BP)—James L. Barber, assistant director of the Christian social ministries department of the Southern Baptist Home Mission Board, died Aug. 17 of cancer.

Barber, who would have been 56 Aug. 21, also directed youth and family services and was executive secretary to Southern Baptist association of ministries with the aging for the HMB. He had held the three-fold CSM post since 1972, making his office in San Francisco since 1979.

In 1963, Barber founded Buckner Marriage and Family Counseling Center in Dallas. He served as the center's first clinical director and administrator from 1963 until he joined the HMB staff.

Retired pastor dies, buried in Cranfield

Horace Carpenter, 68, died Aug. 20 in the University of Mississippi Medical Center. Services were held at 2:30 p.m. Aug. 22 at Roxie Baptist Church with burial in Cranfield Cemetery in Adams County.

A native of Monroe, La., Carpenter was a retired pastor of Roxie Church and Cranfield Church. He had ministered at other churches in the state and in Louisiana. The son of the late Frank Carpenter and Ida Jowers Carpenter, he was a veteran of World War II.

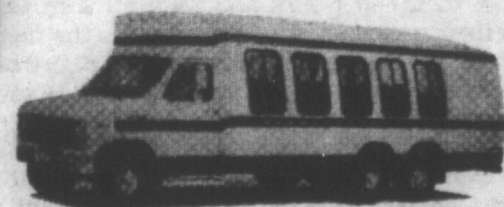
He is survived by his wife, Mrs. Henrietta Tucker Carpenter; son, Charles Carpenter of Monterey, La.; and four grandchildren.

Mississippi Baptist activities

Sept. 2-8 Brotherhood Leadership Week (BRO Emphasis)
Sept. 6-7 Disciple Youth Workshops; 2 p.m. 6th-Noon. 7th; FBC, Gulfport/W. Laurel BC. Laurel/Parkway BC, Jackson (CT)
Sept. 8 Royal Ambassador Rally; Mississippi College, Clinton; 11 a.m. (BRO).

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Faces And Places

by anne washburn mcwilliams

Saturday at the Fair

The Stars and Stripes (maybe 50 flags) in front of the U.S. Pavilion, and beyond them a mighty bridge that spans the Father of Waters — that's my favorite view at the Louisiana World Exposition.

I've been twice now. Both times I encountered some problems and said, "I don't like this!" But to be perfectly honest and fair, I sat down and listed the things I did like and that list came out a lot longer than the "don't like" one. The first time I went, in mid-June, a cool wind blew in from the river and a lightweight jacket felt good. The crowd was probably a third the size of last Saturday's, so the main problem that June day was that we tried to see too much in too short a time. The main problem last Saturday was: It was HOT. The newspaper said 91 was the high, but humidity made it feel 101.

In those long lines at the Louisiana and Canada pavilions, I saw some parents with little kids all tired and irritable and sleepy and I wondered, "Why do we pay our money to drag through this torture?"

I guess, though, one reason is this: to make a memory. Since I'm back here in my air-conditioned office and away from the heat, I can remember the good impressions of the Fair.

On August 18, my friend, Rosa Hooper, and I left Jackson by bus (Jackson Tour & Travel) from Holiday Inn at the Med Center at 7 a.m. I got up at 5 a.m. in order to be at her place by 6:30. We paid \$45 for the tour, which included the \$15 entrance ticket. Mr. Chalk, the driver, parked the bus under the Mississippi River Bridge at Platform E and we entered the Bridge Gate at 11 a.m.

"Go first to the Korea Pavilion," our bus hostess had said, "to get free tickets for their folk dance show." We did — but the day's tickets were already gone. The doughnut hastily eaten hours before in McComb had long since lost its effectiveness in dispensing energy. The noonday sun sent perspiration droplets trickling across my forehead. So many places to choose from: Where to eat? Where to eat?

A cold draft reached out from the next air-conditioned restaurant and pulled us inside. In sorrow we settled for a roast beef sandwich (at \$3.95) and a glass of strong, bitter tea (\$1). The coleslaw and potato salad were delicious, though, and I ate every bite.

The theme of rivers and waters, and their importance, intrigued me. For instance, the Federation of Churches Pavilion proclaimed the Source of the Water of Life, as did Jesus when he talked to the woman at the well. Then there's the African Queen, old boat from the movie of the same name, a reminder of Katherine Hepburn's river journey amid the leeches. (In June I made a color slide of it, with Susan, Tommy, Betty, Luann, Karen, and Mama standing

beside it.) Then there's the Louisiana Journey — simulated ride through the swamp and into the eye of a hurricane. And there's the River Journey in the Canada Pavilion, an imaginary, head-swimming airplane ride along a majestic stream. Water scenes in "A Sense of Place," Mississippi's film, were extra special — the sunset on the Sound, for example, and individual raindrops rolling across the wide screen.

At 1 we got in line at the Aquacade for Coca-Cola's 1:30 water show. I enjoyed all of it — synchronized swimmers, simultaneous divers, and world champion diver in his daring (90 foot?) fall — as much the second time as I had the first. (Swimming is my favorite sport.)

How could water fountains be so scarce, when the theme is water? (Maybe to make the soft drinks sell better?) We looked and looked and when we found one, the water was hot. Actually, real thirst doesn't bother much about water temperature. I drank a lot of it.

I liked the praline pecan supreme ice cream (\$1.35 a single scoop, \$2.50 for a double.) We bought singles and sat down in red chairs by the curb. My ice cream melted and ran down my hand, dripped onto my knee, and splashed off onto the sidewalk. Then I needed to wash my hands. (The psalmist who felt dirty on the inside, rather than the outside, wrote on the water theme. He said, "Wash me and I shall be whiter than snow.")

I enjoyed watching a young juggler. He had drawn a crowd near the Mississippi Pavilion. I liked the Honduras Pavilion, its tropical birds, its carved teak and mahogany, and the little grotto in the back, surrounded by greenery and graced with slatted wood deck chairs. I liked the aroma of food cooking in the Philippine Restaurant, and the small garden in front of the China Pavilion, its willows and dwarf pines, red begonias, and bamboo. Truth to tell, I was so tired by the time I sat down on one of its benches that the people passing by all blurred into one.

No time for supper — we had to be on the bus by 7:20 — so we grabbed a granola bar (paid for it, I assure you) and ran. We arrived in Jackson at 11 p.m. and Rosa served me a good midnight snack of milk and cheese and crackers.

I made some memories, and found some food for thought: When God told Naaman the leper to go and wash in the river, the important thing for him, I think, was not the washing, but the belief and the obedience. Could there be a lesson here for me?

In spite of sore leg muscles, I might even go back for a third Fair visit — in October, when the weather cools. I want to see Conoco's wildlife exhibit, "South of Winter." See the fireworks at night. Visit the Japan and Egypt pavilions. Tour the solar house. Eat in the Chinese Restaurant and sample the Louisiana crawfish. I want to walk about leisurely and listen to the

German Baptists issue 'declaration of guilt'

By Johnni Johnson Scofield

HAMBURG, West Germany (BP)—Baptists in the Federal Republic of Germany have for the first time made an official "declaration of guilt" for their behavior during the Hitler regime.

More than 4,000 European Baptists from 25 countries listened in hushed silence as Guenter Hitzmann, president of the West German Baptist Union, read the brief declaration at the European Baptist Federation Congress meeting in Hamburg, West Germany.

"At that time, notwithstanding, there were among us those who detected the real nature of that regime, who warned against it and opposed courageously the injustice," he read. "Nevertheless we did not publicly join the strife nor the sufferings of the Confessing church, and failed to withstand more consciously the violations of divine commandments and injunctions."

The Confessing church formed in 1934 with representatives from Lutheran, Reformed, and United (including some Lutheran and Reformed) churches who refused to accept the religious ideas and policies of Nazi rule. After World War II, in

October 1945, the Confessing church issued what has become known as the "Stuttgart Declaration of Guilt."

"Through us inestimable suffering was inflicted on many peoples and lands," it said in part. "Indeed we have fought for long years in the name of Jesus Christ against the spirit that found horrible expression in the National Socialist regime of force, but we charge ourselves for not having borne testimony with greater courage, prayed more conscientiously, believed more joyously, and loved more ardently."

The Baptist Union declaration, adopted by the union's council a day before the start of the Aug. 1-5 European Baptist Federation Congress, emerged as the union reviewed the 150 years of German Baptist history the congress was helping celebrate.

"We must not omit the disconcerting period of time of oppression under the National Socialist government," Hitzmann read. "Not only through but also among our people much injustice came to pass. In this connection, shame and grief fill us, especially when we consider the persecution and the mass extermination of the Jewish people."

"Being conscious of this, our nation's guilt, we remain dependent on God's forgiveness. . . . We, the German Baptist Union, are humbled by having been subordinated often to the ideological seduction of that time, in not having shown greater courage in acknowledging truth and justice. Even after the collapse of the Hitler regime, only a few individuals—but never the Baptist Union—took a stand to the aforementioned events," he continued.

"As people of a generation who ex-

perienced only a part or nothing of that time, we nevertheless see ourselves involved in the guilt of our nation and of our denomination and take part in carrying it," he read. "We also confess this before you, our brothers and sisters of the European Baptist Unions."

Later in the week, resolutions committee chairman David Russell, Great Britain, read a response he drafted with Peter Barber, general secretary of the Baptist Union of Scotland.

"As we listened (to the West German declaration) we became all the more aware that the burden of history lies heavily upon us, but at the same time that there is mercy and forgiveness through the cross of Christ," Russell read.

"As brothers and sisters in Christ we join our fellow German Baptists in their earnest prayers, knowing that we also stand in need of the mercy and grace of God. We see all the more clearly our need to be vigilant and not to be seduced by the subtle influences that make for evil and war and to pursue with determination the things that make for peace."

Addresses, study groups and resolutions during the meeting, which is held every five years, focused primarily on social ministries and ethical concerns among European Baptists.

Resolutions included calls for stronger relationships between the Baptist unions of Europe, for peace and nuclear disarmament initiatives, and a ban on the use of torture by governments.

(Johnni Johnson Scofield is vice president, office of communications, Foreign Mission Board.)

Missionaries on furlough

Missionaries now on furlough in Mississippi are David and Linda Finnell, 3331 Old Canton Road, Jackson 39216 (Singapore); Larry and Cheryl Cox, Box 390, Vicksburg 39180 (Upper Volta); Paul and Brenda Lee, 207 S. Washington St., Starkville 39759 (Spain); Don and Margie Mines, Pine Trails Apts., Apt. M-5, Clinton 39056 (Argentina); James and Guinevere Young, 1625 Easy St., Yazoo City 39194 (Bangladesh); Gerald and Glenda Davis, 520 Magazine St., Tupelo 38801 (Philippines); Wayne and Florence Frederick, c/o Camp Creek Baptist Church, Rt. 2, Guntown 38840 (Guadeloupe); Jerry and Joyce Spires, c/o McDowell Road Baptist Church, 1020 McDowell Road, Jackson 39204 (Malawi); Mary Dann Stampley, 3030 Oak Forest Dr., Jackson 39212, (Ghana); Jerry and Glenda White, 416 Ford, Columbia 35429, (Korea); Shirley Jackson (South Brazil), 4 Elm St., Natchez 39120.

Presbyterians seek

BATON ROUGE, La. (EP)—The Presbyterian Church in America has adopted a 10-year plan to double its missionary force from 400 to 800. The general assembly gave approval to "Mission to the World" strategy that missionaries of the future be "increasingly mobile" and move on after completing church-planting assignments.

musicians on outdoor stages. I don't want to stand in any lines. Maybe I could rent one of those motor chairs??



Mississippi's Southwestern officers

The Mississippi Club at Southwestern Seminary, Fort Worth, is planning a Labor Day Picnic Sept. 3, at 6:30 p.m. at Rosemont Park, near the campus. Planning the event to welcome Mississippi students to Fort Worth and SWBTS are the Mississippi Club officers pictured left to right: Joe Armour, president, Byhalia; Judy Stroud, secretary, Vicksburg; Leslie Baughman, treasurer, Drew; Teresa Dickens, vice-president, Saucier. The Mississippi Club consists of seminary students who are either native Mississippians or claim some other kin of affiliation with the state. The club's faculty sponsor is Tommy Lea, associate professor of New Testament. He is a native of Columbus.

Journeyman program strong after 20 years

By Marty Croll

RICHMOND, Va. (BP)—Twenty years ago this summer Jeannie and Allen Orr started thinking applying to be in the first group as missionary journeymen.

Only then they weren't Jeannie and Allen Orr.

She was Jeannie Mallow, the only college graduate in her Plainview, Texas, farming family. He was Allen Orr from Athens, Ala. To her, he was just another of the 46 young adults in the group who would be sent overseas to help career missionaries for two years.

"Most girls at that point in Plainview got married and had kids," Jeannie remembers. "Not that many, went away. Looking back, it seems now that life was mostly focused on immediate, day-to-day business. It was very conservative, very narrow in its world vision."

Jeannie was that way, too and her decision to apply for the program came on a whim.

Now, however, with an expanded world view and the compulsion to share it, Jeannie bears the mark of a true returned journeyman. Before she and her husband were employed last October for a special project in the Philippines, they were a walking, talking foreign missions presence in each place they lived, from Colorado to New Jersey.

Their lives are just two of many that speak to the potency of the Foreign Mission Board program in which more than 1,600 young adults have been commissioned to work around the world assisting career missionaries. The 20th group was commissioned July 20 in Richmond.

"I don't know that any of us envisioned the program would still be in place 20 years later," says Jesse C. Fletcher, a key figure in its beginnings and now president of Hardin-Simmons University, Abilene, Texas. "But it didn't need that kind of assurance. We just need to do it at the time, and the experience would determine how long it would live."

To date, 143 returned journeymen have been appointed as career missionaries. But the appointment of journeymen to career positions was not an aim of the program.

Its main aim has been to capture a virtually unused, energetic pool of fresh college graduates to help get the work of God done overseas. And one of the program's selling points lies in the new missions awareness returning journeymen bring back to America with them. The result? People in Southern Baptist pews who know and care more about foreign missions.

"The experience made me a world citizen," Jeannie said. "I no longer could look at the world as I did before. And when I'm in groups at churches I'm trying in some ways to broaden their view of the world—trying to say that what we have in America is not all there is, that our views and values may not be the only valid ones."

"I decided my calling in life is to be a gentle thorn in the flesh."

The program drew mixed reviews from the start. Some people foresaw such short-term commitment as

threatening to career missions. Others, however, pointed to the impact that could be made overseas and at home by a new flexibility in foreign missions.

"There are some things young people can do that perhaps others can not do," said Louis R. Cobbs, director of the Foreign Mission Board's personnel selection department. "Sometimes a young person can say some things others have been saying and it will be heard although it was the first time. Sometimes their enthusiasm and zeal will enable things to be accomplished that otherwise could not be."

In many cases journeymen have been able to identify with and relate to youth in other nations where high percentage of the population are young people. "This is not a new idea. The student movement in the United States has been founded upon these concepts—the value of youth working with youth," added Cobbs.

The journeyman training program the Orrs attended was at the University of Richmond's Westhampton College in the summer of 1965. Since then training has become more rigorous and defined. This year's journeymen were the first to be trained at the new Cauthen Missionary Learning Center in Rockville, Va.

The Orrs' story indicates the significance of the journeyman experience to journeymen themselves. Jeannie and Allen became interested in each other not during the program, but afterwards, while studying at Southern Seminary, Louisville, Ky.

"We (the returned journeymen) didn't always relate all that well to everybody else," said Jeannie. "Being overseas was one of the real pivotal points of my life. Our experience made us very different from others. It was advantageous that we (she and Allen) had our experience together. We could fill in a lot of blanks for each other."

It is difficult to pinpoint exactly when the idea of a journeyman program surfaced among Southern Baptists, but Fletcher was an associate in the Foreign Mission Board's personnel department when the first formal effort was made to develop the program. Then, however, board members shied away from the idea and instead decided in 1961 to implement the missionary associate program, putting into service people who were beyond the age for career appointment.

But when Fletcher came up for election as personnel secretary in late 1963, he requested approval to develop what later would be called the journeyman program. He asked that the board hire Cobbs in early 1964 as his associate to help get it going.

The basic philosophy and processes of the program were conceived the spring of that year, when Fletcher, Cobbs, and others from the board staged an impromptu brainstorming session at LaGuardia Airport. In a discussion during an extended layover, ideas began to fall into place involving screening, selection, orientation and employment of

World is focus of student conference at New Orleans

New Orleans Seminary has the world in mind with its annual Student Missions Conference. This year's theme is "World Missions at the World's Fair."

About 400 young men and women are expected on the seminary campus Nov. 2-4 for the conference. That weekend is also one of the last weekends of the fair, and those attending the conference will be given time and encouraged to attend the world's fair.

The conference has traditionally been geared toward college students, but this year it has also been opened to high school juniors and seniors.

Program personalities include Calvin Miller, author of "The Singer," and Wayne Watson, composer and performer of contemporary Christian music.

Conference fee is \$12, including housing. Students may register in advance or at the conference. For more information contact Thomas Starkes at 504-282-4455 or write to him at New Orleans Seminary, 3939 Gentilly Blvd. New Orleans, La. 70126.

FMB names journeymen

RICHMOND, Va.—Southern Baptists commissioned 64 new journeymen July 20 for work in 32 countries during the next two years. Three are from Mississippi.

The journeymen will work alongside career missionaries, handling assignments ranging from youth evangelism to social and agricultural ministries.

The group represents the 20th to be commissioned by the Southern Baptist Foreign Mission Board since the program was begun in 1965. The journeymen come from 27 states and one foreign country. They include two married couples.

Those from Mississippi are Regina Harlow of Amory, to Colombia; Kevin Peacock of Clinton, to Scotland; and Mark Wanker of Jackson, to Spain.

journeyman candidates. The group also developed the idea of debriefing returnees, still a vital part of the program.

Stanley A. Nelson, now a professor at Golden Gate Seminary, Mill Valley, Calif., taught in each of the training sessions and was asked to direct the orientation in 1969-1980, during which time he put into place much of the administrative foundation on which the program now rests, including goals, objectives, and a written philosophy.

The future promises changes of the present programs, Cobbs predicts. "It would seem natural to be with a program of this nature, designed and intended to capitalize on mobility, change would be observed. "We would see the journeyman as intended to be a flexible, highly mobile person. Mobility and change, I think, are related."

(Marty Croll writes for the Foreign Mission Board.)

Thursday, August 30, 1984

BAPTIST RECORD PAGE 7

Baptist worship called passive

By David Haywood

RIDGECREST, N.C. (BP)—Worship in Baptist churches does not adequately focus on God, ministers of music were told during the second Church Music Leadership Conference at Ridgecrest, N.C.

According to Dan Hall, director of the Church Music Department of the Mississippi Baptist Convention Board, "Most of the worship service in the Baptist church is addressed to the congregation. We talk to each other about God and the only time we focus on God is when we pray."

"Worship should be active, but we have made it passive," said Hall. "Southern Baptists have never given proper attention to worship but we are beginning to and I feel we will be giving more attention to worship between now and the end of this century."

He believes the most important time in the week is when the church meets to worship. "We need to return and renew praise in our worship services with the emphasis on God, praising and adoring him and his sovereignty. Worship should focus on God. God should be on the stage but instead we leave him in the wings."

"The problem has come from two sources," Hall explained. "The first source is Baptists' free church background which has drawn its forms of worship from many different traditions with no set theology. The second is the lack of tools which has been given to pastors to help them plan and guide worship."

"Pastor have virtually no training in worship planning or leadership because our seminaries have not been teaching in this area. They are now beginning to offer courses in worship planning and the theology of worship and I find that very encouraging," Hall said.

In order to change, Baptists must first develop a strong biblical theology of worship, he explained.

Churches need to set aside time for training the congregation in worship, just like we train Sunday School teachers and train our people in dis-

cipleship, Hall said. "This is not easy but must be seen as a priority."

Planning is one key to making worship more meaningful. According to Hall, there are four levels of planning. The first is involving the congregation once or twice a year in evaluating the services and allowing them to offer suggestions for improvement.

The second level is setting up a worship evaluation committee. This committee would work with the worship leaders in planning worship experiences.

A weekly worship planning team comprises the third level. This team includes the pastor, the minister of music, and accompanist. Together they plan the service and coordinate the various parts of the service.

Finally, the minister of music and the accompanist should rehearse the service. When worship take on the central role of the church and is given priority, the other ministries of the church will take on a new life, Hall said.

The conference was sponsored by the church music department of the Baptist Sunday School Board.

(David Haywood writes for the Sunday School Board.)

Baptist to publish Zimbabwe tracts

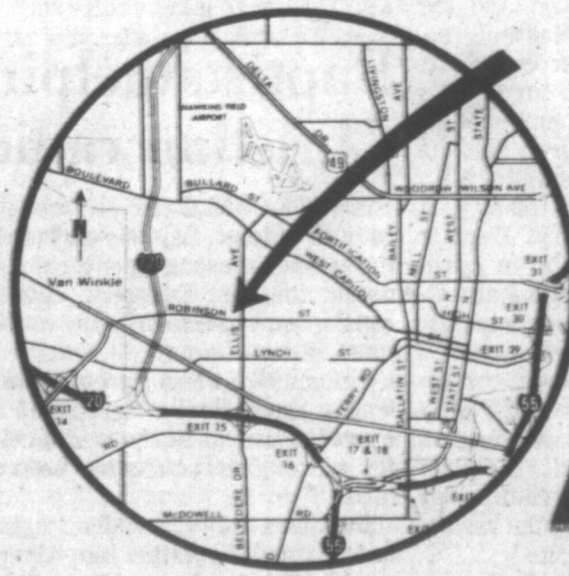
BULAWAYO, Zimbabwe—The Baptist Publishing House of Zimbabwe will publish 1 million tracts in 1984, double last year's output. The tracts, printed in three languages, are used throughout Zimbabwe and in other parts of Africa by Southern Baptist missionaries and other evangelical organizations.

They include 22 different titles with messages for non-Christians and new believers. The publishing house also produces salvation and follow-up booklets and Sunday School literature in the three languages—Shona, Ndebele and English.

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Atlanta religious groups rally for political season

By Michael Tutterow

ATLANTA (BP) — Conservative Christians in the Atlanta area rallied at First Baptist Church to show their support for political candidates who espouse a return to traditional morality.

About 150 people gathered in the sanctuary Aug. 16 for the rally, sponsored by FaithAmerica, a non-denominational organization based in Phoenix, Ariz., which claims it is dedicated to preserving constitutional liberties, educating Americans about their Christian heritage and current issues and training Christians how to be effective in protecting and advancing those liberties.

Charles Stanley, president of the 14.1-million member Southern Baptist Convention, is pastor of the host church. He was scheduled to be present but was unable to because of a last-minute schedule conflict. Rally organizers said Stanley "is supportive" of FaithAmerica and "agrees in our wanting to get more Christians registered to vote."

The rally, prefaced by the playing of patriotic songs and hymns, was set as a preliminary to a Sept. 15 national Constitutional Liberties Rally in Washington. The September program will be beamed live, via satellite, to more than 700 sites throughout the nation, including the Atlanta Civic Center.

A similar rally was held in Atlanta this past spring prior to many of the state Democratic presidential primaries and was hosted by Zig Zigar, a Dallas businessman, member of First Church, Dallas, and first vice-president of the Southern Baptist Convention.

During the rally, participants viewed about 45 minutes of video tape from the two-hour Spring rally. Footage included a speech by former Arizona congressman and FaithAmerica national president John Conlan claiming lax morality is one form of Communist aggression toward the United States designed to make the nation crumble from within.

Also shown was a clip from an address by President Reagan to a group of religious broadcasters. When Reagan was introduced on tape, the audience broke into applause.

Jim Zauderer, founder and chairman of FaithAmerica Foundation's Georgia chapter and a member of Atlanta's First Baptist Church, said the organization has grown since its Georgia beginning last January. A February rally at First Baptist Church drew 1,000 people; in April, the Constitutional Liberties Rally attracted more than 3,000 participants.

Other activities have included voter registration Sundays, corresponding with thousands of drives by churches nationwide. Zauderer said the drives represented "the first major push the Christian community has had in this area and the results have really been fantastic."

Another First Baptist Church member, Greg Brezina, a former pro-football player, said registering

Christians to vote had helped to "get rid of one" unidentified Fayette County (metro Atlanta) politician. Though the office "was a small one," he contended the process will work at all levels. "If I can be salt in this sink-sick society by getting rid of corrupt politicians, stopping homosexuals, standing against abortionists, then I'll do it," he said.

Zauderer said an estimated 10-15 million Christians are not registered to vote. Nancy Shaefer, chairperson for the Atlanta chapter of FaithAmerica Foundation, said complacency "moves across this country just like fog" among many Christians who "don't want to know what's happening and willfully choose not to hear it."

Zauderer introduced Pat Swindall and Bill Bronson, who are running for congressional seats in the metropolitan Atlanta area. Both Republican candidates received strong applause. Swindall, who took 90 percent of the vote in the Republican primary, is vying for Georgia's fourth district congressional seat; Bronson is seeking Georgia's seventh district seat.

"Both of these men are committed Christians, who are politically conservative," said Zauderer. "They're both committed to a strong Judeo-Christian heritage; both these men have been endorsed by the national Right-To-Life and the Georgia Right-To-Life; both of these men deserve and should have our support."

Zauderer was Reagan's state treasurer and state co-chairman from

1977 through 1980. He said in an interview following the rally he had been involved in efforts to organize Christians to vote and make an impact on the political and social scene, especially in the areas of prayer in public schools, tuition tax credits for those who send their children to private and parochial schools and anti-abortion legislation.

Zauderer encouraged participants to place information about the September rally in churches throughout the city. The leaflets advertise that both President Reagan and Democratic presidential candidate Walter Mondale will be present at the rally.

He said many people have asked why Mondale would appear on the program. His statement — that the positions of both men would be presented "side by side" so "every Christian can see the difference between President Reagan and Walter Mondale" — drew laughter from attendees.

He also indicated the Republican and Democratic platforms will be compared in a similar fashion, yet maintained "we're not trying to promote one party over the other." That statement also elicited laughter from rally participants.

FaithAmerica is working in conjunction with the American Coalition for Traditional Values (ACTV), a group organized by author Tim LaHay, and with the 700 Club, a Christian broadcasting group based in New Jersey.

(Michael Tutterow writes for The Home Mission Board.)

Coronel Oviedo Baptists visit on Sunday mornings

Dennis and Jean McEntire, missionaries to Paraguay, report that the Baptist church in Coronel Oviedo has changed its traditional Sunday meeting schedule.

"We are emphasizing the need for visitation on the part of all the church members," they said. "The only day that most of them can give for visiting is Sunday, and the best time on Sunday to catch the people at home is in the morning."

With that in mind, they moved Sunday School to 6 p.m., suspended the morning service, and began to visit on Sunday morning. They still have a children's hour in the morning while the adults go out to witness and to offer home Bible studies to families.

Baptists helping sponsor Christian radio to Albania

MONTE CARLO (BP) — Through a radio broadcast, Baptists are helping the gospel message penetrate Albania, the east European country considered by some to be the world's most atheistic state.

Since 1967, when its communist leader, Enver Hoxha, closed the 2,149 churches and mosques in the country, all religious liberty has been denied.

But since July 2, a radio program has beamed the gospel into Albania weekly through Trans World Radio facilities in Monte Carlo. The program has been jointly sponsored by

the Southern Baptist Foreign Mission Board's east European mission and the European Christian Mission.

A Yugoslav-Albanian pastor residing in the West prepares the programs in the Albanian language. Annual cost of the project is \$25,000, a major factor being the high frequency beam used to reach the country. Messages are broadcast for 15 minutes each Thursday evening.

The Foreign Mission Board is providing approximately \$21,000 for the project and the European Christian Mission, a Yugoslav organization, approximately \$4,000.

Writer says biography may be surprising

By Charles Willis

GLORIETA, N. M. (BP) — Southern Baptists who believe Annie Armstrong, one of their missions-minded heroines, was a "sweet little old lady" may be in for a surprise.

According to Bobbie Sorrell, author of "Annie Armstrong: Dreamer in Action" recently released by Broadman Press, Armstrong was "six feet tall, ramrod straight, and didn't take anything off of anybody."

Sorrell, associate executive director of Woman's Missionary Union, SBC, told participants in the church media library conference she discovered during her research for the book that Annie Armstrong was a woman who seldom hesitated to express her opinions.

As the first WMU executive from 1888 to 1906, Armstrong was "very much a Southern Victorian woman in some ways," Sorrell said. But when it suited her purposes, she could be a strong-willed personality.

A staunch defender of Southern Baptist agencies, Armstrong wrote several times weekly to express her views to the heads of the Foreign Mission Board, the Home Mission Board and the Sunday School Board.

"Her letters were very lengthy," Sorrell said, and when she became angry, the messages were "caustic and hostile." After such outbursts, her biographer said, "she would always be sorry. I think she would have given her life for the Foreign Mission Board, the Home Mission Board, or the Sunday School Board."

While Armstrong had differences that led to difficulty with some of the national WMU presidents, she appeared to be loved by Southern Baptist women across the country, Sorrell said.

"She had a regular correspondence with all of the denomina-

tion's missionaries, including Lottie Moon," she continued. In fact Armstrong was responsible for the annual foreign missions offering being named for Moon.

Years after Armstrong had resigned her post over personal opposition to a WMU training school, national women's leaders asked her permission to name the annual home missions offering in her honor. Armstrong balked. She wanted no part of fame. She finally yielded when others assured her that naming the offering for her would help the cause of missions.

Armstrong was active in Utah Place Baptist Church, Baltimore, where WMU was then headquartered. For 60 years she taught children in Sunday school.

Sorrell said her two-and-one-half years of research on Armstrong led her to H. O. Walters of Florida who was a member of Armstrong's class when he was seven years old and she was in her seventies.

Walters told Sorrell Armstrong expected perfection of her pupils and each child was required to repeat the memory verse each Sunday before entering the classroom.

Walters also recalled an occasion when Armstrong invited the class to her home for tea and cookies but left all the preparation and serving of refreshments to her sister Alice. Armstrong wasn't a poor hostess however, for Walters told Sorrell that while Alice scurried about, their teacher "was down on the floor playing jacks with us!"

In 1938, gravely ill and sometimes in a coma, Armstrong, then 88, called for "my boys." Walters, then in his 20s, was summoned to visit her with the church pastor. "She was out of her coma," Sorrell quoted Walters as saying, "and she drilled me on every memory verse I had ever had!"

Sorrell admitted some of the volatile correspondence and apparent bull-headedness of Armstrong shattered some of her preconceived ideas about the missions heroine. However, she said, a meek woman would never have been able to make the impact Armstrong made in those times.

"She had key roles in planning literature for missions and in organizing women for missions support," Sorrell said.

Armstrong's family had enough money that she could have chosen to be a socialite, Sorrell said. "But she chose the broader concern of the whole world. She left us a missions denomination as her legacy."

(Charles Willis is associate editor of the Tennessee Baptist and Reflector.)

CMA announces witness to Guinea

NYACK, N. Y. (EP) — The Christian and Missionary Alliance foreign missions department announced this week that they received official approval to send new missionaries to Guinea.

Since 1967 until now missionary activities in that West African country had been severely limited. All missionary agencies but the Christian and Missionary Alliance were asked to leave the country and Islam was greatly favored by the government.

At the present time there are nine Christian and Missionary Alliance missionaries in Guinea, most of whom are engaged in educational work and 600 churches.

The Sudan Interior Mission has also applied for permission to begin missionary work in Guinea.

The man who trusts men will make fewer mistakes than he who distrusts them.—Camillo B. Cavour

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Ovis and Virginia Fairley

Parchman ministry is state missions item

Parchman Prison Ministries has been operating out of its permanent Equipping Center down the road from Parchman in the Mississippi Delta for about a year now.

Angela Smith, a student summer missionary from the University of Southern Mississippi, has just completed her summer work there with Ovis and Virginia Fairley. And the fall program is beginning.

Ovis Fairley, who directs the unique work there, aimed primarily at the staff of the state penitentiary, reports that he is developing a network across the state of volunteers who will make contact with Parchman inmates that are released from prison. The objective will be to help them find jobs, get involved in local churches and, as Virginia says, "reestablish themselves in the community."

"It's tough when they get out of here," says Ovis, "They're labeled."

Virginia tells of one man who did flat time (completed his whole sentence) and couldn't find work. He returned to the penitentiary and was told there was no place for him. Ovis found him and made some contacts. The man had been eating raw corn to survive. Ovis found him a job.

"I would not recommend someone who would not do good work," said Ovis. Job sources, he says, are slowly widening.

One new program at the Equipping Center is the Thursday lunch. Each week prison employees are invited for lunch and to hear a brief devotional speaker. "We keep getting new people each week," says Virginia who has been doing most of the cooking by herself. Ovis suggests that a good project for a church would be to undertake the cooking and serving of the Thursday lunch program on a regular basis.

Also, this fall there will be weekly Bible clubs for children and young people. Leaders in this are students from Delta State University Baptist Student Union who are in their second year of helping. "They insisted we get a student summer missionary so what they taught wouldn't be completely lost," says Ovis. He says that some of the children in the program had no Bible study activity between the past two summers of Vacation Bible School.

The summer missionary, Angela Smith, reported that there were 68 children enrolled with 20 volunteer

teachers for the nine days of VBS. Angela sang a number of times during services at the men's prison units. "I was reluctant at first, but everything went really well and it has been an exciting experience for me," she said.

One woman, Nelle Phillips, drove every day to VBS from Greenville, where she is a member of Calvary Church, to play piano and teach a class.

And a Mission Service Corps worker from Montgomery, Ala., returned for a second year for a week's work. Last year, she admitted the assignment was her last choice, but said she "Saw the need" and "got bit" by the ministry there. Virginia says the woman worked overtime at her office in Montgomery to be able to come for the week.

At the Equipping Center each year there is a training conference sponsored by the Cooperative Mission Department of the Mississippi Baptist Convention Board. Volunteers are trained to witness at Parchman or to go back into their communities to become contact persons. "Even as little as it may seem," says Ovis, "writing letters to inmates is important."

Only a couple of weeks ago the chaplains office at Parchman used the Equipping Center to train 55 men from all over the area to minister to inmates. The quarterly training program is required for all who visit inmates for witnessing. And Ovis holds a yearly stress management seminar for the prison staff at the Center.

Parchman Prison Ministries is funded partially by the state mission offering. A total of \$20,000 is tagged for the work there at Parchman. But Ovis reports that "for the rest of the year, we'll be operating on a shoestring." In the first year of operation, utility bills were much higher than anticipated. He had to let the maintenance person at the center go and though the Center indebtedness is now down to about \$32,000, the steering committee has had to renegotiate the building loan for an extension. The state convention board and the WMU have helped out on an emergency basis, also.

Needs of the ministry, the Fairleys say, include "Expendables" which includes toilet articles ("Some inmates never get anything from their

Pearl River Baptists aid village work

Eighty-eight people of all ages from nine churches of Pearl River Baptist Association participated in a mission project to the Jackson Campus of the Baptist Children's Village. The work was conducted between July 20 and August 4 while most of the children were on their summer vacation.

Every Pearl River Baptist has been reminded often about the needs of our Children's Village by Cleve Dawsey, Unity Baptist Church, who has coordinated this project for two years. Dawsey is deeply committed to The Village and is a member of the Association Missions Development Committee.

Work performed by the group was the inside painting of bed, vanities, and bathrooms, repairing of floors, painting outside of the chapel and five cottages, varnishing of doors to the administrative building, jacking up one building, putting ceramic tile on several bathrooms, and the roofing of one building.

State officials question Vatican envoy

WASHINGTON (EP)—William Wilson, the newly-appointed U.S. ambassador to the Vatican, came under fire recently from the State Department and Americans United for Separation of Church and State.

Officials in the State Department questioned his continued holding of a directorate position in a for-profit corporation in violation of Department policy. This is a violation even when no compensation is received. Wilson, a long-time friend of President Reagan, has substantial holdings in Pennzoil and Earle M. Jorgensen Co., a California steel firm.

In answer to these charges a spokesman for the Office of Government Ethics stated that an exception was made for Wilson because his corporate positions would not interfere with his duties as ambassador to the Vatican. It was also noted that he was not receiving any payment for his membership in the two boards.

Representatives of Americans United said Wilson asked American law enforcement agencies to intervene on behalf of the Vatican's top banker, Archbishop Paul Marcinkus. The American-born cardinal is said to have had a role in the collapse of Banco Ambrosiano, one of the largest Italian banks. Americans United held that any intervention by American law enforcement agencies for Marcinkus "can only lead to further embarrassment" and constitutes an "unacceptable breach of church-state relations."

families," says Ovis), coffee, sugar, Koolaid, paper cups, and napkins.

Parchman Prison Ministries is unlike anything else that Southern Baptists have going anywhere in the United States, says Ovis. No other ministry is directed primarily at prison staffers, he says. "And it belongs to Mississippi Baptists."



Washington has GA-RA camp

Washington County Baptist Association had a GA-RA Missions Camp on May 11 and 12 at the Washington County Convention Center in Greenville. Ninety-eight RAs and their leaders camped out in tents on the convention grounds. There were 164 GAs and RAs, and leaders at the mission camp. Missionaries who led the conferences were Patricia Simmons, State GA consultant and Gene Foshee, former home missionary to Alaska. Mrs. Donna Germany is the associational GA director and James Kerr is the associational RA director. Roy D. Raddin is the director of missions. In the photo are some of the RA Leaders who camped out: front row, left to right: Dean Naron, Patrick Neese, Chris Naron, David Doham, Jr., Layton Rogers, Rev. Jack DeMoney, Roy Thompson, James Kerr, Don Carter; back row: Keith Strothers, Bobby Naron, Truman Stokes, Kenny Stroud, Curtis Purvis, Mark Wasson, Kenny Hawk, Roy Rhoden, Bubba Harden, Rev. Ricky Kennedy, Mack Mooney.

Staff Changes

Paul B. May has accepted the call of Center Hill Church, Hamilton, as minister of music and youth. He goes from First, West Point, where he served as minister of youth and children. He is a 1984 graduate of Mississippi College. He will pursue graduate work at Mississippi State this fall. He is a native of Columbus and was licensed by First Church, Columbus. Don Nerren is pastor of Center Hill.

Lee Poquette has resigned as music and media assistant at First Church, Jackson, to be associate minister of music at First Church, Houston, Tex.

Ray Moncrief, former pastor at Martin Bluff, Jackson County, has accepted the call to be pastor of First Church, Burris, La.

Revival Dates

Pinola Church, Pinola (Simpson); Sept. 2 to 6; evangelist, Sonny Adkins; pastor, Robert Sanders.

He that does good for good's sake seeks neither praise nor reward, though sure of both at last.—William Penn

12,000 Bibles sent

NEW YORK, N.Y. (EP)—The American Bible Society announced this week that a shipment of 12,000 Spanish Bibles and 900 Bible dictionaries had been sent to Cuba with the official permission of the Castro government.

These books were provided by the United Bible Societies and Editorial Caribe, the publication arm of the Latin American Mission. They were flown to Havana from Panama early in July by Cubana de Aviacion—the Cuban airline—which gave a 50 percent discount on freight costs. This is the fourth shipment of Bibles to Cuba by the Bible societies since 1970.

Quakers to pray

NEWBERG, Ore. (EP)—Quakers in the Northwest Yearly Meeting of Friends are being asked to devote one day of each month to prayer during the coming year. At their recent annual meeting Superintendent Jack Willcuts presented a "Prayer Covenant" plan for the 8,000 members in Oregon, Washington, and Idaho. He said that the first Tuesday of every month should be devoted to prayer with others and that all members should pledge to devote a half hour to prayer each Saturday evening and early Sunday morning.

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FOR SALE: 42 CHOIR ROBES; 3 instrumentalist's robes, medium blue, \$25.00 each. First Baptist Church, Box 69, Main Street, Okolona, MS 38860; (601) 447-5416.

Names in the News



TOM AND SHARON OSTRANDER, Mississippians, second year students at Southwestern Seminary, Fort Worth, Tex., recently completed two months as church planters in Sho-Low, Ariz. They made surveys of the population and began four Bible study groups which have the potential of growing into churches. The Ostrandersons represented Southwestern Seminary and the Home Mission Board, SBC, in this program. They are from Natchez. She is the daughter of Billy Thomas, pastor of Southern Hills Church, Natchez, and Mrs. Thomas.

Donald and Anne Dent, missionaries to Singapore, are the parents of Robert Jared, born June 13 (address: 5 Jalan Pelangi, Singapore 1026). They are natives of Mississippi. He was born in Jackson and considers Holly Springs his hometown. She is the former Anne Jones of Brookhaven.

James and Mary Slack, missionaries to the Philippines, have a change of furlough address (2334 Coronet Pl., Jackson, Miss. 39204). He was born in Minden, La. She was born in Poplarville, Miss.

Shirley L. Jackson, missionary to Brazil, has arrived in the States for furlough (address: 4 Elm St., Natchez, Miss. 39120). Born in Bentonville, Ark., she grew up near Natchez.

Robert and Angelyn Golmon, missionaries to Taiwan, have completed furlough and returned to the field (address: Box 427, Taipei 100, Taiwan ROC). A native of Mississippi, he was born in Franklin County.

Donald and Jo Redmon, missionaries to Costa Rica, have arrived in the States for furlough (address: 23 Lamont, Little Rock, Ark. 72209). She is from Pontotoc County.

Jerry and Glenda White, missionaries to Korea, have arrived in the States for furlough (address: 416 Ford, Columbia, Miss. 39429). They are natives of Mississippi.

Joseph H. Powell, president of Baptist Memorial Hospital, Memphis, was elected to the 21-member board of trustees of the American Hospital Association (AHA) at the annual convention of the 7,000-member trade organization.

Freddie Cook Sr., 75, died Aug. 22 at Pass Christian. He had been

employed part time at Gulfshore Baptist Assembly as a chef. His son, Freddie Cook Jr., is supervisor of maintenance at Gulfshore. Funeral services were held for Cook, a minister, on Aug. 25 at First Missionary Baptist Church, Pass Christian.

Open Windows, Southern Baptist daily devotional guide, fall quarter, contains a devotional reading by **Jean Ross** of Hazel Green, Ala. Mrs. Ross is the former Tommie Jean Irvin of Laurel. Her husband, William H. Ross, formerly was pastor of First Baptist Churches of Stonewall, Lumberton, and Morton.

Winston Rose has resigned as pastor of Fellowship Church, Webster County, Bellefontaine. He is available for interim, supply preaching, or pastorate. He may be contacted at Route 1, Box 162, Thaxton, Miss. 38871 (phone 489-5272).

Wail and Wilma Pickens of Pontotoc have been working this summer in church construction projects with the Baptist Retirees of Texas. In July that group built a new sanctuary for the Rock Prairie Church at College Station, Tex. The Pickens learned about this opportunity for volunteer work through an article in the Baptist Record about Robbie and Leonard Gee of Crowder, who also camp and work with the Retirees.

McSpadden will give concert at Colonial Heights

Gary McSpadden, contemporary Christian recording artist, will be in concert at Colonial Heights Church, Jackson, Sept. 9 at 7 p.m. The performance, free to the public, will conclude a day of homecoming festivities at the church, said Don Bennett, minister of music.

McSpadden, a combination soloist, songwriter, and minister, recently released his second solo album, "It Was Enough." In addition to his solo accomplishments, he sings bass for the Bill Gaither Trio.

J. Gerald Harris is pastor of Colonial Heights Church. A love offering will be taken at the concert. For more information, persons may contact the church at 956-5000.

Louisiana Baptist Children's Home get \$1.6 million

MONROE, La. (BP) — A \$1.6 million endowment gift has come to the Louisiana Baptist Children's Home of Monroe. It was the largest single cash bequest ever made to an agency or institution of the Louisiana Baptist Convention.

Orcutt G. Lively, who was a member of Florida Boulevard Baptist Church in Baton Rouge, La., died in 1979 leaving the bulk of her estate to the Baptist Home. The \$1.6 million placed in the endowment fund in June 1984, came from the sale of approximately 35 acres of land.

Homecomings 125th anniversary

Damascus (Franklin): Sept. 2; all day services, beginning at 10 a.m.; dinner on the grounds; Charles Abbey, pastor; 125th anniversary celebration.

Fernwood, Gulfport: Sept. 2; Homecoming Day; Charles Gibbs, former pastor, pulpit guest for 11 a.m. service; covered dish lunch to be served; afternoon activities to include an old-fashioned hymn sing, with several special music presentations; Paul Vandercook, pastor.

Providence (Attala): Sept. 30; second annual homecoming day; special activities planned; lunch at the church; singing and special music in afternoon; program to be announced later; Walter Hines, pastor. (For more details, call 289-1591). Last year's homecoming drew a record number in Sunday School and a record offering for the church. (See "Just for the Record" column.) The church is ten miles east of Kosciusko on Highway 14.

LOVE MUST BE TOUGH, by **James C. Dobson**; Word Books, 1983; 214 pages; hardback, \$10.95.

This book was written to help those who are the victims of an increasingly common problem—marital infidelity. Dobson believes that many women and men are receiving and following bad advice from well-intentioned teachers and pastors. Basing their opinions on what they call the biblical doctrine of submission and love and marriage, some seminar leaders and pastors have recently been teaching that the victims of marital infidelity should follow a course of appeasement in seeking to win their spouse.

Women especially are told that if their husbands are unfaithful to them that they do not confront them with their unfaithfulness. They should remain submissive. They should ask God to reveal their own failures that have led to their husband's unfaithfulness. And they should continue treating the husband as the man of the house, granting him marital favors, cooking for him, and so forth—even while he is engaging in extra-marital sexual relationships.

Dobson suggests that not only is this method unbiblical, it is impractical. It will not work. The problem in a marriage when one partner is unfaithful is that there has been a loss of respect, Dobson believes. A woman who grovels before her unfaithful husband causes him to disrespect her even more. She must maintain her dignity and self-respect. She does not confront unlovingly, but she does let him know that he has a choice to make—either her or the other person.

Dobson believes in the concept of mutual accountability. Submission is not a one-sided thing. It involves both partners. When one partner is not committed to the marriage, then there is no marriage.

Dobson draws on his rich counsel-

Southside, Aberdeen, pays for sanctuary, burns note early

Southside, Aberdeen, members and pastor, Gerald Hodges, and trustees held a note burning ceremony July 29, signifying the completion of payments for the sanctuary.

The membership had pledged \$100,000 toward building the sanctuary in 1975 and in less than 10 years the note has been paid off. The church was organized in October 1961 with 110 members.

Those who had served on the building committee were Gene Williams, chairman; Wallace Dobson; Doc Taylor, Norris Brasfield, Coy Flynn, Bobby Boggan, Star Dahlem, and Martha Randle.

Since the sanctuary was completed these pastors have served the church: James Travis (interim pastor) — May 1976 — August 1976; Joe Joyner — August 1976 — May 1980; Julian Thompson (interim pastor) — July 1980 — November 1980; Ricky Johnston — November 1980 — February 1984; Gerald Hodges — June 1984 — present.

Joyner and Johnston joined in the note burning ceremony and were special speakers at the ceremony.

The choir under the direction of Page Thomason presented special music.

After the note burning, the church members and guests ate lunch in the fellowship hall.

Rural Center recognized

MINDANAO, Philippine — The Baptist Rural Life Center received the 1984 Achievement Award of the Crop Science Society of the Philippines for its impact on countryside development. The award was given partially for the center's development of Sloping Agricultural Land Technology (SALT).

SALT is a simple, yet advanced, technique for doubling hillside farmers' income and food production which was developed at the center in 1979 and has since been introduced in other Asian nations. Warlito Laquihon, assistant director at the center, received the award in behalf of director Harold Watson, Southern Baptist missionary from Mississippi.

Book Reviews

ing experience to support his suggestions. The book is filled with letters of those who have been caught up in the whirlwind of marital infidelity and graphically portrays the anguish experienced by those who have done the hurting and those who are being hurt.

Dobson's purpose is not to lead women or men to divorce their unfaithful partners, but rather to give them support so that they may lovingly confront an erring partner and seek to win them back to the Lord and to the marriage commitment.

Dobson suggests that the concept of loving toughness will work in other settings, as well as in the context of marital infidelity, and applies this to such situations as the wife-beater, the child-abuser, the radical feminist, the homosexual, and the alcoholic.

This book does not answer all the questions, but it is certainly a needed corrective to the unbalanced teaching that so many are receiving in our day. Reviewed by Alan Day, pastor, First Church, McComb.

I CORINTHIANS 12: VOLUME 1; by **Spiros Zodhiates**; AMG Publishers, Chattanooga, Tenn.; 491 pages; paperback.

This is a detailed, verse-by-verse exegesis and exposition of an extremely difficult and controverted passage of Scripture. Zodhiates brings to the task an amazing facility for the Greek language. He himself is a native Grecian and grew up speaking the Greek language. He has also mastered both Classical and Koine Greek (the Greek of the New Testament).

In the foreword of this volume Dr. W. A. Criswell writes, "I have been an amazed pilgrim walking with joy across the perceptive peaks of Dr. Zodhiates' books. They have never failed to provide insights into the Greek New Testament as well as to stir up my own thoughts and perceptions."

Zodhiates is painstaking in his analysis of words, phrases, and concepts. Relevant scriptures from other biblical books are brought into discussion and are often fully exegeted.

The two most controversial gifts of the Spirit today are healing and tongues. Zodhiates' analysis of these is characterized by common sense and spiritual wisdom. He argues persuasively that healing is not in the atonement: "Nowhere are we told that the death of Christ was for the redemption of our bodies," (page 147). He compares biblical healings—especially the healings by Jesus—with the purported healings of today and shows that there is no biblical support for the "healers" of today.

Zodhiates' lengthy discussion of tongues is equally helpful. Tongues in the Bible were ethnic languages, not meaningless gibberish, he concludes. The Corinthian church was influenced, however, by the pagan oracle of Delphi where a pythoness would predict the future while under a hypnotic trance, often using nonsensical gibberish which had to be "interpreted."

Zodhiates magnifies the ministry of the Holy Spirit in the body of Christ while at the same time he clears up much confusion on the subject of spiritual gifts. This volume will be welcomed by pastors and teachers.—Reviewed by Alan Day, pastor, First Church, McComb.

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THE ACTEENS at ADATON CHURCH, STARKVILLE, held a Studiact recognition service recently. Those recognized were (l to r) front row: Margaret Gammill, queen; Rene Ming, queen; Chan Monroe, queen with scepter; back row, Holly Haskins, queen; Dana Ming, queen with scepter; Lori Barksdale, queen with scepter and Jennifer Mincy, queen with scepter. Tempe O'Nan is the Acteens leader.



MIKE AULTMAN, licensed minister and member of Hickory Grove Church, Rt. 2, Sumrall, is pictured receiving his Pastoral Ministries Diploma. Presenting the diploma is the Lamar Association director of missions, Douglas E. Benedict, Sr. Pictured with them are Mike's wife, Connie, and their pastor Lamar Williams. Benedict reported that Aultman is the first licensed minister to receive this diploma through an associational training program for all newly licensed ministers in the Lamar Association.



WOODVILLE HEIGHTS CHURCH, JACKSON, recently held an Acteens recognition service, using the theme, "Go Ye." Acteens who had achieved the level of Queen are, left to right: Allison Parker, Michelle Adams, Kristie Lewis, Karen Thornton, Tricia Minyard, Patti Redd, and Kim Townsend. The Acteen leaders are Sharon Travis and Phyllis Thornton.

Thirty-seven youths and adults from Mt. Vernon Church, Columbus, traveled to Gatlinburg, Tenn. for a week of resort mission work, July 15-21, under the leadership of home missionaries, Bill and Cindy Black, and Smoky Mountain Resort Ministries. While in Gatlinburg, they held day camps in five different campgrounds and presented a family entertainment program nightly. Charles Bagwell is pastor and Charlie Martin is minister of music and youth.

Providence Church, Attala County, is making plans to enlarge its Sunday School by adding more classes and teachers. A building fund has been set up for future needs, and all offerings on fifth Sundays are placed in this fund. Walter Hines has been serving as pastor since February, 1981. Since that time the Sunday School attendance has grown from eight to a high of 37, and there have been five additions to the church by baptism and seven by letter. Hines reports that the church is now operating on a budget, the first one adopted by the church since it was organized in 1889. The congregation gives 10 percent of the budget to the Cooperative Program and associational missions and 10 percent of offering to home, state, and foreign missions in the months when they are emphasized by weeks of prayer.

Devotional

The Christian home

A preview of Heaven

By Hueston Adkins, pastor, First, Mendenhall
(Luke 12:15)

As I think of my home life as a young boy, I always have a happy feeling. This happy feeling does not



Adkins

come because I was reared in a beautiful, spacious, modern-equipped home with a swimming pool and game room. Nor does this happy feeling flood my mind because I had a sports car and an abundance of money to spend. The happy feeling is not the result of remembering the vacations I took with my family.

You see, my grandfather was a sharecropper and my father was a sharecropper until I was nine years old. Materialistically, we were poor. However, when I think of my life as a youth I know that we were rich.

I was rich in love—not in self-centered love in which I was used by my family in their joy and profit. This love enabled me to know that I was a person of value. I knew that God loved me. Daily through their actions and words I knew that my family loved me. My riches were multiplied through the security that came to me

as my family surrounded me with their acceptance.

My home life was enriched by those valuable gifts of trust, honesty, integrity and respect. It was during these years at home with my family that I learned the great source of happiness: "It is more blessed to give than to receive." Yes, I was rich! Even today I am receiving great benefits from my rich home life.

I could not say that my home was like heaven. However, as I think of the words that Jesus shared with John on the island of Patmos: "... now the dwelling of God is with men, and he will live with them. They will be his people and God himself will be with them and be their God" (Rev. 21:3 NIV), they provide a happy feeling for me.

It is my belief that the home is to be like heaven in that the great truths found in heaven are to be practiced and taught in the home. The conviction of this writer is that the warning Jesus gave to his disciples is applicable to the home. "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions" (Luke 21:15 NIV). It is through the Christian home that this great truth can be passed on best from one generation to another.

Yazoo Baptists work in Ohio

A group of 14 volunteers traveled from Yazoo County to Miami, Ohio, to work at First Baptist Church there July 20-28. These 14 who were from seven churches helped with the construction of a 33 by 67 foot two story activity and education building for the church.

An Ohio contractor volunteered to supervise and about five other Ohio church builders served as volunteers. The ten men from Mississippi did the construction, the women assisted and did survey work in a nearby mobile home park.

Work began on a Saturday and when the group left the following Friday the church had worked from the basement up to a two story building completely walled in, roofed, with partitions, stairway, electrical wiring, and some plumbing. Local church members will do the finishing and contractors will do the heating and air conditioning.

A videotape of the work is available from the association office, and team members report they want to tell the story to other church groups. Team members were Mr. and Mrs. Petie Neely, Mr. and Mrs. Clinton Hayman, Mr. and Mrs. Tommy Bufkin (He is pastor of Concord Church), Cecil Lee, Tut McGinty, N. W. Russell, Bill Thorp, Calvin Smith, Mr. and Mrs. Dan Cole who are from Ridgeway Church, Warren County), and Lavon Hatton who is director of missions for Warren and Yazoo Counties.



A group from First Church, New Albany recently traveled to Laramie, Wyoming, to spend a week at University Baptist Church directing worship services, conducting a Vacation Bible School, visiting and taking community surveys. The church is located near the University of Wyoming campus and is considered the fastest growing young church in the state. Pictured are first row, from left: John Mitchell, Hilda Mitchell, Katherine Dulaney, Sylvia Nanney, Phil Nanney. Second row, from left: Jerry Dulaney, Lana Hogue, Christy Littlejohn, Kim Moore, Denise Alexander, Carol Powell and Lisa Littlejohn. Third row, from left: Steven Skinner, Mark Edwards, Kelly Nance, Eric Sumrall, and Ken Williams.



Gerald Hodges, pastor, burns the \$100,000 note signifying the clearance of all debt from Southside sanctuary in Aberdeen. From left are trustees, Lewis Dahlem and Doc Taylor; Joe Joyner, former minister of the church; Hodges; Ricky Johnston, former minister of the church; and Gene Williams, chairman of the Buildings and Grounds Committee.

Followers and opponents of Christ

By Vernon L. Sikes, Yazoo City
1 John 2:18-4:6

It seems that there are fewer and fewer people in the world who will identify themselves as either for or against issues of spiritual importance. John's imperative, "abide in him" (2:28), separated those who were for and those who were against Christ.

I. The threat of the antichrists (2:18-3:3)

John was not being so bold as to pinpoint an exact time of the Second Coming, but he was saying that it was an hour that could be the last hour. His chief concern was that in the final time before the event, the Christians should be wary of the antichrists—those who denied Christ's deity and humanity.

Many in the early church tried to adapt the gnostic philosophy to that of the Christian church. John and other church leaders opposed such a merger, thereby causing the leaders of the movement to leave the church. To John, their departure wasn't a loss because they were never really of the church (v. 19).

B. F. Westcott defined John's intent in vv. 12-14: "The object of the apostle in writing was not to communicate fresh knowledge, but to bring into active . . . use the knowledge which his readers already possessed."

The Gnostics didn't recognize Jesus' deity but claimed a relationship with God. John retorted that he who denies the Son has not the Father

either (v. 23).

Despite the teachings of the heretics surrounding them, John said that the Christians could be steadfast. They could depend on the Holy Spirit to lead them as they distinguished between the truths of Christ and the lies of gnosticism.

They were to be ever prepared for his coming and the best way to be so was to "abide in him" (v. 28) on a daily basis. The righteousness of their lives spoke of the degree of their relationship to God. What a privilege to be called the children of God! What a responsibility—a responsibility made easier knowing that one day we will see God and will be like him (3:1-3).

II. Characterized by righteousness (3:4-10)

John wrote that "No one who abides in him sins . . ." (v. 6) but he wasn't contradicting what he had said earlier about sin (1:8). He was saying that when we continue to commit sin or live in sin on a continuing basis, we are not of God. John didn't demand a life without sin but rather, a life always on guard against sin. He demanded a life where sin is not commonplace—where it isn't the accepted way of life. A Christian will sin but his sin must be a concern that causes him to be always in prayer to God for forgiveness.

III. Love—the paramount righteousness (3:11-24)

What is THE most important man-

date given to the Christian? We are to love one another (v. 11). Love summarized the Christian ethic. The Christian's love must be demonstrated by deeds, not just words (v. 18).

This mandate runs contrary to the world and John warned that they would be hated by the world. The Christian, without saying a word, acts as society's conscience, therefore, the world will hate him.

How can we know that we have that special kind of love? John's way of telling was quite simple. If we feel love for mankind in our hearts, we can be sure that we have that special love, despite what our conscience tells us. Before we can love others, however, we must first "believe in the name of his Son Jesus Christ" (v. 23).

IV. The acid test (4:1-6)

The heretics were everywhere. How would the Christians be able to determine when a prophet was inspired by the Spirit of God or by a false spirit? Not only did the false teachers deny the deity of Christ, but they also denied that Christ was actually a human being. John said that if a prophet didn't confess that Jesus Christ had come in the flesh, that prophet is not of God (vv. 3-4).

The false and the true followers live in two different worlds. Although the former's rhetoric is splendid, the followers of Christ can be spotted easily because only they abide in Christ.

die right. But if we live right, we don't have to die wrong. We can have the assurance that God will receive us when we die. This is not to emphasize right living in order to have salvation. But we must not minimize God's demand that we live right.

As Stephen was dying, he prayed a marvelous prayer of forgiveness for those who took his life. Where do you think Stephen learned to pray like this?

We remember the prayer of Moses for a sinning people in Exodus 3:30-35. We all know the example of Jesus in Luke 23:34. And Paul prayed for his people in Romans 9:1-33. If we only had and exercised the spirit of forgiveness that Stephen did, there would be greater harmony in our churches today. This we should do, not only in death, but in life as well.

The words "he fell asleep" is an expression that refers to death.

In Acts 8:1 we have mentioned the name of Saul. This was the name of the apostle Paul before he was converted. A new name often was used to denote a new relationship with God.

What part did Paul have in the death of Stephen? Paul was doing everything he could to persecute the followers of Jesus. The death of Stephen was just one of the many acts of persecution Paul had a part in. But here was something about the way

Stephen died that Paul could not get out of mind. His conscience spoke to him, and apparently this stoning of Stephen played a part in Paul being converted.

There is, also, a mention of persecution against the church at Jerusalem. Oftentimes we do not understand the why of persecution. If the Christians had not been scattered abroad by persecution, the Christian faith may never have gotten out of Jerusalem. (See Acts 8:4) Also notice that it was not the apostles who preached the word. What we term the layman was the one who did the preaching. If the church members today leave all the witnessing up to the pastor, the world will never be reached for Christ.

The conversion of Paul (Acts 9:3-8). Paul was on his way to Damascus for further persecutions. A great light shone upon him and he heard a voice speak to him. Now Paul had a dramatic conversion experience. But my conversion was just as real, even though there was no light nor voice from heaven. Your conversion experience doesn't have to be exactly like everyone else's. People are different, and their conversion experiences may differ.

In verses 4-5 Jesus let Paul know that when he was persecuting the disciples of the Lord he was persecut-

Serving is our task

By Charles E. Myers, Jackson
Matthew 21:33-43

Most of us have a hard time accepting the idea of stewardship. We have grown up with a concept of ownership and our object in life is to get to the place where we are owners rather than renters. We also want to be independent. To accept the fact we are obligated to someone else tends to destroy our independence. Our temptation is declare our independence and completely ignore our stewardship responsibility.

During my seminary days I pastored a rural church where every man in the church was a farmer and not a single one of them owned any land. Some of them farmed large tracts of land and were quite prosperous, but none of them owned land. The amount of rent paid depended upon the crop. They paid one third of the corn and one fourth of the cotton they produced to the land owner. Each year the owner would come, go over the books and the land, talk over problems, and make plans for the next year. If the owners were dissatisfied with the way things were going, he would simply terminate the contract and the farmer had to find another place to farm.

In our lesson this week Jesus is dealing with a similar situation. He tells of a man who had a valuable and well developed piece of land which he had entrusted to a group of men. The owner apparently lived some distance away and seldom came to check on his property. After the harvest was completed he sent a servant to collect his part of the profit. The men refused to give the servant the owner's part and instead abused him and sent him back empty handed. They even went so far as to kill one of the servants.

The owner could hardly believe that these men would act like that so he sent the servants to collect what was due. To his dismay they treated these servants as they had the others.

The owner then decided to send his only son, feeling that these men would respect him more than a servant. Instead these men reasoned that the owner was probably dead, they could now kill the heir and the land would be theirs. So they killed the Son. Then Jesus asked his audience what the owner of the land would do when he himself came to have an accounting. They rightly answered that he would take the land away from them and entrust its use to others who would be honest.

The parable has a specific refer-

ing Jesus himself. Jesus identified himself with persecutions of His people.

In verse 6 Paul asks a question that all Christians need to ask. "Lord, what will you have me to do?"

Paul's gospel (Galatians 1:11-17). Paul let the Galatian church know that what he was now preaching did not come from man. It was a direct revelation from Jesus. Paul had been a persecutor of the church. Something drastic had taken place in his life. One thing Paul was sure of and that was that he had been chosen by God for special service (v. 15).

ence to Israel's rejection of Jesus and as a consequence God's rejection of Israel and the entrusting of the kingdom to Christians. It also has several lessons in it which are applicable to those who believe.

The first one is that God is the owner and we have been entrusted a portion of land to use and develop according to our desires. We are in no sense the owner. We are renters.

The second lesson is that we are to pay rent. God has not given us a free ride. He expects a return on his investment. And if we did not, we would consider him a very poor business man indeed. We need not think we are better business people than God. And none of us would have property that we did not expect a return from.

The third lesson is that when we refuse to pay him his proportionate share we are seeking to deny his ownership and appropriate all the possessions to ourselves. When we refuse to pay, we are saying we do not owe. This kind of selfish dishonesty leads to self destruction. Of course the person is blinded for the moment, seeing only the amount he is getting now. He cannot see that on down the road there is an accounting which will seal his doom.

Another important lesson is that an honest return of the owner's share to him blesses the life of the tenant. It is the recognition of God's ownership and of our trusteeship. It recognizes our relationship to God and enriches our total experience. This is no effort to buy God off and get him to do more for us. It is the recognition that all we have is God's and we gratefully acknowledge our dependence upon him.

One can argue all he wants about stewardship. We can find all kinds of excuses for not returning to God his part. We do not even have to have excuses; we can just refuse to do it. We can even pretend to others we are returning it when in truth we are keeping it for ourselves. But the fact remains that all we have belongs to God, and we are just stewards. The way we handle that stewardship affects us much more than it does God.

Uniform

Paul's conversion to the Way

By Bobby Lee, Tupelo
Acts 7:59 to 8:1; 9:3-8; Gal. 1:11-17

This five session unit provides a lesson on Paul's conversion and additional studies on the necessity of faith, the problem of sin, the struggle to do right, and life in the spirit. The purpose of this unit is to help adults discover the meaning of conversion, the nature of sin, and the life-giving power of the spirit.

The stoning of Stephen (Acts 7:59 to 8:1). Stephen was the first Christian martyr. Crucifixion was a terrible means of death. Stoning must have been equally terrible. The Christian must be prepared to suffer for his faith if necessary. One goal for a Christian is to glorify God. This is to be done in life or in death, whichever the case may be. (See Philippians 1:20).

When Jesus was upon the cross, facing death, he talked to God. Now, as Stephen faces death, he talks to God, too. It is good to be able to call upon God in one's hour of death. An individual is not ready to live until he is ready to die. An aged saint was facing the final moments of his life. He called his children around his bed. Then he said, "Come see how a Christian can die." I believe with all my heart that God gives dying grace to his children. We have grace to live by, and we have grace to die by.

If we live wrong, we can't expect to

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